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λύειν	λύσειν	λῦσαι	λελυκέναι
λύων	λύσων	λύσας	λελυκώς
λύομαι	λύσομαι	ἐλυσάμην	λέλυμαι
ἐλυόμην		λύσωμαι	ἐλελύμην
λύωμαι	λυσοίμην	λυσαίμην	λελυμένος
λύοιο			
λύου		λῦσαι	λέλυσο
λύεσθαι	λύσεσθαι	λύσασθαι	λελύσθαι
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Pass	as above	λυθήσομαι	ἐλύθην
			λυθῶ
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		λυθησόμενος	λυθείς

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ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

SOPHOCLES.

ŒDIPUS TYRANNUS.

WITH NOTES.

By HENRY YOUNG,
FORMERLY SECOND MASTER OF THE ROYAL GRAMMAR SCHOOL, GUILDFORD.

LONDON:
VIRTUE & CO., 26, IVY LANE,
PATERNOSTER ROW.
1867.

Son of Laius King of Thebes and of Jocasta [illegible] of Creon, Laius learned he was doomed to [illegible] a hands of his son exposed Oedipus in the Cithaeron with his feet pierced and bound together. The [illegible] discovered by a Shepherd who carried it to [illegible] Polybus of Corinth and named him [illegible]

The oracle at Delphi told him he would [illegible] his mother and kill his father. He resolved [illegible] return to Corinth. On the way near Daulis [illegible] met Laius killed him not knowing who [illegible] Sphinx appeared in the meantime. Seated [illegible] rock she put forth a riddle to every [illegible] killed whoever could not solve [illegible] Thebans offered the kingdom [illegible] King to the one who would solve the [illegible] then Oedipus did. The riddle ran "A being [illegible] has 2 feet three feet and only one voice but [illegible] vary and when it has most it is weakest [illegible] a man he said etc. Father of [illegible] Eteocles [illegible] Polynices [illegible] Ismene

Oracle on being consulted about the plague [illegible] as a result of incestuous marriage and murder he expelled and the [illegible] Teiresias [illegible] he was the man. Jocasta hung herself. He put out his own eyes [illegible] led [illegible] daughter [illegible] him. He found [illegible]

[illegible]

[illegible]

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INTRODUCTION.

The three great masters of Greek Tragedy were Æschylus, Sophocles, and Euripides. The first was born (B.C. 525) at Eleusis in Attica; the second (B.C. 495) at Colonos, a village about a mile from Athens; and the last-mentioned was born (B.C. 480) in the island of Salamis.

Sophilus, the father of Sophocles, was a man of wealth and respectability. The son was, from an early age, distinguished by an openness of countenance and a dignity of bearing, which were indicative of and in keeping with the noble and ingenuous character of his disposition. When only in his sixteenth year, he was appointed to lead the chorus of youths after the battle of Salamis (B.C. 480). He is said to have written upwards of a hundred tragedies, of which only seven have been handed down to us: the first was exhibited when he was about twenty-five years of age. He died B.C. 405.

The following brief account of the plot of the Œdipus Tyrannus is extracted from the Editor's Greek Delectus: "Œdipus was son of Laius, King of Thebes, and Jocaste his wife. An oracle had forewarned Laius that he was destined to fall by the hand of his son. Hoping to prevent the fulfilment of this decree of fate, the King caused Œdipus,

as soon as he was born, to be strung up by the feet to a tree on Mount Cithæron, and there left to die. A shepherd found the child thus exposed, and took him home to his master, Polybus, King of Corinth, who brought him up in his family, and Œdipus arrived at man's estate in the full belief that Polybus was his father. When on a journey, Œdipus met a party of travellers, with whom he had an altercation, and one of whom he killed. Continuing his course, he came near to Thebes. A female monster called the Sphinx was then in possession of the highway. She had for some time infested the neighbourhood, and whenever a traveller passed by, it was her custom to propound to him an enigma, and on his failure to solve it, to dash him headlong down a precipice. On the approach of Œdipus, she propounded to him the following riddle: What is that animal which is two-footed, and three-footed, and four-footed, and which has but a single voice; and when its feet are most numerous then its movements are least agile? Œdipus responded to the challenge by saying that man in his infancy crawled upon all fours, in his prime he walked erect upon his two legs, when enfeebled by old age he had recourse to a staff. This discovery of the answer so enraged the Spinx that she killed herself. Meantime a proclamation had been put forth by the harassed Thebans, that whoever should rid them of this pest should be elevated to the throne, which had now fallen vacant by the mysterious death of Laius, and should receive his widow Queen Jocaste in marriage. Accordingly Œdipus became King, and unwittingly contracted an incestuous alliance with his own mother. Some time after a pestilence broke out in the land,

and an embassy was despatched to consult the oracle as to the means to be employed for its removal. The Thebans were directed to seek out the murderer of Laius and banish him from among them. Recourse is then had to an aged blind prophet, named Teiresias, for the purpose of ascertaining who the murderer is. With great reluctance, and not until he has withstood the most earnest entreaties of the infatuated Œdipus himself, he is at length prevailed upon to reveal the awful truth. The old prophecy of the oracle had been fulfilled, and Œdipus stood charged with the murder of Laius. He indignantly repelled the accusation; but eventually a convincing chain of circumstances comes to light, the history of his past life is made known to him, it is proved that the traveller whom he met and slew was Laius, that Laius, and not Polybus, was his father, and that his wife Jocaste was his mother. Œdipus tore out his eyes, and passed the remainder of his days an exile from the scene of his glory and his shame, in blindness and misery; Jocaste rushed to her chamber in a paroxysm of despair and horror, and hanged herself."

"This Tragedy," says Dr. Johnson, "stands amidst the foremost of the classical productions of antiquity. Of tragical writing it has ever been esteemed the model and the masterpiece. The grandeur of the subject is not less eminent than the dignity of the personages who are employed in it; and the design of the whole can only be rivalled by that art with which the particular parts are conducted. The subject is a nation labouring under calamities of the most dreadful and portentous kind; and the leading character is a wise and

mighty prince, expiating by his punisnment the involunta crimes of which those calamities were the effect. The desi is of the most interesting and important nature; to inculca a due moderation in our passions, and an implicit obedier to that providence of which the decrees are equally unkno and irresistible.

"So sublime a composition could not fail to secure t applause and fix the admiration of ages. The philosopher exercised in the contemplation of its deep and awful moralit the critic is captivated by its dramatic beauties; and the m of feeling is interested by those strokes of genuine passi which prevail in almost every page—which every charact excites, and every new event tends to diversify in kind or degree.

"The three grand unities of time, place, and action, a observed with scrupulous exactness. However complicate various parts may on the first view appear, on a nearer a more accurate examination, we find every thing useful, eve thing necessary; some secret spring of action laid ope some momentous truth inculcated, or some important e promoted: not one scene is superfluous, nor is there o Episode that could be retrenched. The successive circu stances of the play arise gradually and naturally one out the other, and are connected with such inimitable judgme that if the smallest part were taken away, the whole wou fall to the ground. The principal objection to this trage is, that the punishment of Œdipus is much more th adequate to his crimes: that his crimes are only the effect his ignorance, and that consequently the guilt of them is

be imputed not to Œdipus, but Apollo, who ordained and predicted them, and that he is only *Phœbi reus*, as Senecca expresses himself. In vindication of Sophocles, it must be considered that the conduct of Œdipus is by no means so irreproachable as some have contended: for though his public character is delineated as that of a good king, anxious for the welfare of his subjects, and ardent in his endeavours to appease the gods by incense and supplication, yet we find him in private life choleric, haughty, inquisitive; impatient of control, and impetuous in resentment. His character, even as a king, is not free from the imputation of imprudence, and our opinion of his piety is greatly invalidated by his contemptuous treatment of the wise, the benevolent, the sacred Tiresias. The rules of tragic art scarcely permit that a perfectly virtuous man should be loaded with misfortunes. Had Sophocles presented to our view a character less debased by vice, or more exalted by virtue, the end of his performance would have been frustrated; instead of agonizing compassion, he would have raised in us indignation unmixed, and horror unabated. The intention of the poet would have been yet more frustrated on the return of our reason, and our indignation would have been transferred from Œdipus to the gods themselves—from Œdipus, who committed parricide, to the gods who first ordained, and then punished it. By making him criminal in a small degree, and miserable in a very great one, by investing him with some excellent qualities, and some imperfections, he at once inclines us to pity and to condemn. His obstinacy darkens the lustre of his other virtues; it aggravates his impiety, and almost justifies his sufferings.

This is the doctrine of Aristotle and of nature, and shows Sophocles to have had an intimate knowledge of the human heart, and the springs by which it is actuated. That his crimes and punishment still seem disproportionate, is not to be imputed as a fault to Sophocles, who proceeded only on the ancient and popular notion of Destiny; which we know to have been the basis of Pagan theology."

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ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

Ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ᾽ ἕδρας τάσδε μοι θοάζετε,
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι;
πόλις δ᾽ ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
ἃ ᾽γὼ δικαιῶν μὴ παρ᾽ ἀγγέλων, τέκνα,
ἄλλων ἀκούειν, αὐτὸς ὧδ᾽ ἐλήλυθα,
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
ἀλλ᾽, ὦ γεραιὲ, φράζ᾽, ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,
δείσαντες, ἢ στέρξαντες; ὡς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν. δυσάλγητος γὰρ ἂν
εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.
Ε. Ἀλλ᾽, ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
πτάσθαι σθένοντες· οἱ δὲ σὺν γήρᾳ βαρεῖς
ἱερῆς, ἐγὼ μὲν Ζηνός· οἱ δέ τ᾽ ἠθέων
λεκτοί· τὸ δ᾽ ἄλλο φῦλον ἐξεστεμμένον
ἀγοραῖσι θακεῖ πρός τε Παλλάδος διπλοῖς
ναοῖς, ἐπ᾽ Ἰσμηνοῦ τε μαντείᾳ σποδῷ.
πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
ἤδη σαλεύει, κἀνακουφίσαι κάρα

βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου,
φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς,
φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον, μέλας δ'
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται.
θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ,
οὐδ' οἵδε παῖδες, ἑζόμεσθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
κρίνοντες, ἔν τε δαιμόνων ξυναλλαγαῖς·
ὅς γ' ἐξέλυσας ἄστυ Καδμεῖον, μολὼν,
σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν,
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὔτ' ἐκδιδαχθείς· ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον.
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα,
ἱκετεύομέν σε πάντες οἵδε πρόστροποι,
ἀλκήν τιν' εὑρεῖν ἡμὶν, εἴτε του θεῶν
φήμην ἀκούσας, εἴτ' ἀπ' ἀνδρὸς οἶσθά του·
ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν,
ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἥδε γῆ
σωτῆρα κλῄζει τῆς πάρος προθυμίας·
ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,
στάντες τ' ἐς ὀρθὸν, καὶ πεσόντες ὕστερον·
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην
παρέσχες ἡμὶν, καὶ τανῦν ἴσος γενοῦ.
ὡς, εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.
ὡς οὐδέν ἐστιν οὔτε πύργος, οὔτε ναῦς,
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

Ι. Ὦ παῖδες οἰκτροί, γνωτὰ κοὐκ ἄγνωτά μοι
προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἕν ἔρχεται
μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον· ἡ δ' ἐμὴ
ψυχὴ πόλιν τε κἀμὲ καί σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε,
ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δή,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἣν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρὸν, ἐς τὰ Πυθικὰ
ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
δρῶν, ἢ τί φωνῶν, τήνδε ῥυσαίμην πόλιν.
καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ, τί πράσσει. τοῦ γὰρ εἰκότος πέρα
ἄπεστι, πλείω τοῦ καθήκοντος χρόνου.
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.
Ε. Ἀλλ' εἰς καλὸν σύ τ' εἶπας· οἵδε γ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
Ι. Ὦ 'ναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ
σωτῆρι βαίη, λαμπρος ὥσπερ ὄμματι.
Ε. Ἀλλ' εἰκάσαι μὲν, ἡδύς. οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἷρπε παγκάρπου δάφνης.
Ι. Τάχ' εἰσόμεσθα· σύμμετρος γὰρ ὡς κλύειν.
ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;
Ρ. Ἐσθλήν. λέγω γὰρ, καὶ τὰ δύσφορ' εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.
Ι. Ἔστιν δὲ ποῖον τοὔπος; οὔτε γὰρ θρασὺς,
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.
Ρ. Εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,

ἑτοῖμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
ΟΙ. Ἐς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
ΚΡ. Λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα.
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.
ΟΙ. Ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
ΚΡ. Ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν
λύοντας, ὡς τήνδ' αἷμα χειμάζον πόλιν.
ΟΙ. Ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
ΚΡ. Ἦν ἡμὶν, ὦ 'ναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σε τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. Ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γ' ἔγω.
ΚΡ. Τούτου θανόντος, νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.
ΟΙ. Οἵδ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. Ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. Πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης, τῷδε συμπίπτει φόνῳ;
ΚΡ. Θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὡς ἀπεστάλη.
ΟΙ. Οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;
ΚΡ. Θνήσκουσι γὰρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν
ὧν εἶδε, πλὴν ἓν, οὐδὲν εἶχ' εἰδὼς φράσαι.
ΟΙ. Τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. Λῃστὰς ἔφασκε συντυχόντας, οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
ΟΙ. Πῶς οὖν ὁ λῃστὴς, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη;

ΚΡ. Δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
ΟΙ. Κακὸν δὲ ποῖον ἐμποδών, τυραννίδος
οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναι;
ΚΡ. Ἡ ποικιλῳδὸς Σφὶγξ τὰ πρὸς ποσὶ σκοπεῖν,
μεθέντας ἡμᾶς τἀφανῆ, προσήγετο.
ΟΙ. Ἀλλ' ἐξ ὑπαρχῆς αὖθις αὔτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ,
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·
ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον,
γῇ τῇδε τιμωροῦντα, τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανών, τάχα
κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
κείνῳ προσαρκῶν οὖν, ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους·
ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος. ἢ γὰρ εὐτυχεῖς
ξὺν τῷ θεῷ φανούμεθ', ἢ πεπτωκότες.
ΙΕ. Ὦ παῖδες, ἱστώμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ', ὁ πέμψας τάσδε μαντείας, ἅμα
σωτήρ θ' ἵκοιτο, καὶ νόσου παυστήριος.=
ΧΟ. Ὦ Διὸς ἁδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου
Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι φοβερὰν φρένα δείματι πάλλων,
(Ἰήϊε, Δάλιε, Παιάν),
ἀμφὶ σοὶ ἁζόμενος, τί μοι ἢ νέον,
ἢ περιτελλομέναις ὥραις πάλιν,
ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε
Φάμα.=

Πρῶτά σε κεκλομένῳ, θύγατερ Διὸς, ἄμβροτ'
'Αθάνα,
γαιάοχόν τ' ἀδελφεὰν
Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλεᾶ θάσσει,
καὶ Φοῖβον ἑκαβόλον, ἰὼ
τρισσοὶ ἀλεξίμοροι προφάνητέ μοι·
εἴ ποτε καὶ προτέρας ἄτας ὑπερ-
ορνυμένας πόλει,
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
Ὦ πόποι, ἀνάριθμα γὰρ φέρω
πήματα· νοσεῖ δέ μοι πρόπας
στόλος, οὐδὲ νῷ φροντίδος ἔγχος,
ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
κλειτᾶς χθονὸς αὔξεται, οὔτε τόκοισιν
ἰηΐων καμάτων ἀνέχουσι γυναῖκες·
ἄλλον δ' ἐπ' ἄλλῳ προσίδοις, ἅπερ εὔπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
ἀκτὰν πρὸς ἑσπέρου θεοῦ,
ὧν πόλις ἀνάριθμος ὄλλυται.
νηλέα δὲ γένεθλα πρὸς πέδῳ
θανατηφόρῳ κεῖται ἀνοίκτως·
ἐν δ' ἄλοχοι, πολιαί τ' ἔπι ματέρες,
ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι
λυγρῶν πόνων ἱκτῆρες ἐπιστονάχουσι.
παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος·
ὧν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
εὐῶπα πέμψον ἀλκάν,
Ἀρεά τε τὸν μαλερὸν, ὃς νῦν ἄχαλκος ἀσπίδων
φλέγει με περιβόητος ἀντιάζων,
παλίσσυτον δράμημα νωτίσαι πάτρας
ἄπουρον, εἴτ' ἐς μέγαν θάλαμον 'Αμφιτρίτας,
εἴτ' ἐς τὸν ἀπόξενον ὅρμων,
Θρήκιον κλύδωνα·
τέλει γὰρ ἤν τι νὺξ ἀφῇ,

τοῦτ' ἐπ' ἦμαρ ἔρχεται·
τὸν, ὦ πυρφόρων ἀστραπᾶν κράτη νέμων, ὦ
Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ.=
Λύκει' ἄναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν
βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι,
ἀρωγὰ προσταθέντα, τάς τε πυρφόρους
'Αρτέμιδος αἴγλας σὺν αἷς Λύκει' ὄρεα διᾴσσει·
τὸν χρυσομίτραν τε κικλήσκω,
τᾶσδ' ἐπώνυμον γᾶς,
οἰνῶπα Βάκχον εὔϊον,
Μαινάδων ὁμόστολον,
πελασθῆναι, φλέγοντ' ἀγλαῶ-
πι σὺν πεύκᾳ, ἐπὶ τὸν
ἀπότιμον ἐν θεοῖς θεόν.=
Αἰτεῖς· ἃ δ' αἰτεῖς, τἄμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι, τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἃ 'γὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν
ἴχνευον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ αὐτὸς εἰς ἀστοὺς τελῶ,
ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε.
ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο,
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελὼν
αὐτὸς καθ' αὑτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὲς οὐδέν· γῆς δ' ἄπεισιν ἀβλαβής.
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ 'γὼ, χ' ἡ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
δείσας ἀπώσει τοὔπος, ἢ χ' αὑτοῦ τόδε,
ἃ 'κ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ.

τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινὰ,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασι
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν·
ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
τοῦδ' ἡμὶν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἷς ὢν λέληθεν, εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ ξυνειδότος,
παθεῖν, ἅπερ τοῖσδ' ἀρτίως ἠρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε
γῆς, ὧδ' ἀκάρπως κἀθέως ἐφθαρμένης.
οὐδ', εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
ἀκάθαρτον ἡμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,
ἀλλ' ἐξερευνᾷν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ,
ἔχων μέν ἀρχὰς ἃς ἐκεῖνος εἶχε πρὶν,
ἔχων δέ λέκτρα καὶ γυναῖχ' ὁμόσπορον,
κοινῶν τε παίδων κοίν' ἂν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα·
(νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη).
ἀνθ' ὧν ἐγὼ τοῦδ', ὡσπερεὶ τοῦ 'μοῦ πατρὸς,
ὑπερμαχοῦμαι, κἀπὶ πάντ' ἀφίξομαι,
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
τῷ Λαβδακείῳ παιδὶ, Πολυδώρου τε, καὶ
τοῦ πρόσθε Κάδμου, τοῦ πάλαι τ' Ἀγήνορος.
καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς

μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ
μήτ' οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότμῳ
τῷ νῦν φθερεῖσθαι, κἄτι τοῦδ' ἐχθίονι.
ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
χ' οἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.
ΧΟ. Ὥσπερ μ' ἀραῖον ἔλαβες, ὧδ', ἄναξ, ἐρῶ·
οὔτ' ἔκτανον γὰρ, οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.
ΟΙ. Δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς
ἃ ᾽ν μὴ θέλωσιν, οὐδ' ἂν εἷς δύναιτ' ἀνήρ.
ΧΟ. Τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ', ἅ μοι δοκεῖ.
ΟΙ. Εἰ καὶ τρίτ' ἐστὶ, μὴ παρῇς τὸ μὴ οὐ φράσαι.
ΧΟ. Ἄνακτ' ἄνακτι ταὔθ' ὁρῶντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν
σκοπῶν τάδ', ὦ 'ναξ, ἐκμάθοι σαφέστατα.
ΟΙ. Ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γὰρ, Κρέοντος εἰπόντος, διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.
ΧΟ. Καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.
ΟΙ. Τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
ΧΟ. Θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.
ΟΙ. Ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
ΧΟ. Ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.
ΟΙ. Ὧι μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
ΧΟ. Ἀλλ' οὐξελέγξων αὐτόν ἐστιν· οἵδε γὰρ
τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.
ΟΙ. Ὦ πάντα νωμῶν, Τειρεσία, διδακτά τε,
ἄῤῥητά τ', οὐράνιά τε, καὶ χθονοστιβῆ,
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ ξύνεστιν· ἧς σὲ προστάτην

σωτῆρά τ', ὦ 'ναξ, μοῦνον ἐξευρίσκομεν.
Φοῖβος γάρ, εἰ καὶ μὴ 'κλυες τῶνδ' ἀγγέλων,
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάϊον, μαθόντες εὖ,
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν, φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν,
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
ἐν σοὶ γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.
ΤΕ. Φεῦ, φεῦ· φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη
λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην.
ΟΙ. Τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.
ΤΕ. Ἄφες μ' ἐς οἴκους· ῥᾷστα γὰρ τὸ σόν τε σὺ,
κἀγὼ διοίσω τοὐμὸν, ἢν ἐμοὶ πίθῃ.
ΟΙ. Οὔτ' ἔννομ' εἶπας, οὔτε προσφιλὲς πόλει
τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.
ΤΕ. Ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταὐτὸν πάθω.
ΟΙ. Μή, πρὸς θεῶν, φρονῶν γ' ἀποστραφῇς, ἐπεὶ
πάντες σὲ προσκυνοῦμεν οἵδ' ἱκτήριοι.
ΤΕ. Πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ' οὐ μή ποτε,
τἄμ' ὡς ἂν εἴπω μὴ τὰ σὰ 'κφήνω κακά.
ΟΙ. Τί φής; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς
ἡμᾶς προδοῦναι, καὶ καταφθεῖραι πόλιν;
ΤΕ. Ἐγὼ οὔτ' ἐμαυτόν, οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
ΟΙ. Οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ;
ἀλλ' ὧδ' ἄτεγκτος κἀτελεύτητος φανεῖ;
ΤΕ. Ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ

ναίουσαν οὐ κατεῖδες. ἀλλ' ἐμὲ ψέγεις.
Ι. Τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν;
Ε. Ἥξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
Ι. Οὐκοῦν ἅ γ' ἥξει, καὶ σὲ χρὴ λέγειν ἐμοί.
Ε. Οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς, ἥτις ἀγριωτάτη.
Ι. Καὶ μὴν παρήσω γ' οὐδέν, ὡς ὀργῆς ἔχω,
ἅπερ ξυνίημ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοὔργον. εἰργάσθαι θ', ὅσον
μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοὔργον ἂν σου τοῦτ' ἔφην εἶναι μόνου.
Ε. Ἄληθες; ἐννέπω σε τῷ κηρύγματι,
ᾧπερ προεῖπας, ἐμμένειν, κἀφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τούσδε, μήτ' ἐμέ,
ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.
Ι. Οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥῆμα; καί που τοῦτο φεύξεσθαι δοκεῖς;
Ε. Πέφευγα· τἀληθὲς γὰρ ἰσχύον τρέφω.
Ι. Πρὸς τοῦ διδαχθείς; οὐ γὰρ ἔκ γε τῆς τέχνης.
Ε. Πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὐτρέψω λέγειν.
Ι. Ποῖον λόγον; λέγ' αὖθις, ὡς μᾶλλον μάθω.
Ε. Οὐχὶ ξυνῆκας πρόσθεν; ἢ 'κπειρᾷ λέγειν;
Ι. Οὐχ ὥστε γ' εἰπεῖν γνωτόν· ἀλλ' αὖθις φράσον.
Ε. Φονέα σε φημὶ τἀνδρὸς, οὗ ζητεῖς, κυρεῖν.
Ι. Ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς.
Ε. Εἴπω τί δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον;
Ι. Ὅσον γε χρῄζεις· ὡς μάτην εἰρήσεται.
Ε. Λεληθέναι σε φημὶ σὺν τοῖς φιλτάτοις
αἴσχισθ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἵν' εἶ κακοῦ.
Ι. Ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;
Ε. Εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
Ι. Ἀλλ' ἔστι, πλήν σοι. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ
τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ.

Σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἅ σοι
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
Μιᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ,
μήτ' ἄλλον, ὅστις φῶς ὁρᾷ, βλάψαι ποτ' ἄν.
Οὐ γάρ σε μοῖρα πρός γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς 'Απόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.
Κρέοντος, ἢ σοῦ ταῦτα τἀξευρήματα;
Κρέων γέ σοι πῆμ' οὐδέν· ἀλλ' αὐτὸς σὺ σοί.
Ὦ πλοῦτε καὶ τυραννὶ, καὶ τέχνη τέχνης
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδέ γ' ἀρχῆς οὕνεχ', ἣν ἐμοὶ πόλις
δωρητὸν, οὐκ αἰτητὸν, εἰσεχείρισε,
ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος,
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
ὑφεὶς μάγον τοιόνδε μηχανοῤῥάφον,
δόλιον, ἀγύρτην, ὅστις ἐν τοῖς κέρδεσι
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.
ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἶ σαφής;
πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,
ηὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
καίτοι τό γ' αἴνιγμ' οὐχὶ τοῦ 'πιόντος ἦν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
ἣν οὔτ' ἀπ' οἰωνῶν σὺ προὐφάνης ἔχων,
οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολὼν,
ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
γνώμῃ κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθών·
ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
παραστατήσειν τοῖς Κρεοντείοις πέλας.
κλαίων δοκεῖς μοι καὶ σὺ, χὡ ξυνθεὶς τάδε,
ἀγηλατήσειν· εἰ δὲ μὴ 'δόκεις γέρων
εἶναι, παθὼν ἔγνως ἂν οἷά περ φρονεῖς.
Ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ.

δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
ΤΕ. Εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ·
ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας,
σὺ, καὶ δέδορκὼς, οὐ βλέπεις ἵν' εἶ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἆρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὢν
τοῖς σοῖσιν αὐτοῦ νέρθε, κἀπὶ γῆς ἄνω.
καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρὰ,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν;
ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
ὅσ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.
πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
κάκιον ὅστις ἐκτριβήσεταί ποτε.
ΟΙ. Ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ πάλιν
ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;
ΤΕ. Οὐδ' ἱκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.
ΟΙ. Οὐ γάρ τί σ' ᾔδη μῶρα φωνήσοντ', ἐπεὶ
σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.
ΤΕ. Ἡμεῖς τοιοίδ' ἔφυμεν, ὡς σοὶ μὲν δοκεῖ,
μῶροι, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.
ΟΙ. Ποίοισι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;
ΤΕ. Ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
ΟΙ. Ὡς πάντ' ἄγαν αἰνικτὰ κἀσαφῆ λέγεις.

ΤΕ. Οὔκουν σὺ ταῦτ' ἄριστος εὑρίσκειν ἔφυς;
ΟΙ. Τοιαῦτ' ὀνείδιζ', οἷσί μ' εὑρήσεις μέγαν.
ΤΕ. Αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
ΟΙ. Ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὔ μοι μέλει.
ΤΕ. Ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
ΟΙ. Κομιζέτω δῆθ'· ὡς παρὼν τάδ' ἐμποδὼν
ὀχλεῖς· συθεὶς γὰρ οὐκ ἂν ἀλγύναις πλέον.
ΤΕ. Εἰπὼν ἄπειμ', ὧν οὕνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ', ὅπου μ' ὀλεῖς·
λέγω δέ σοι τὸν ἄνδρα τοῦτον, ὃν πάλαι
ζητεῖς ἀπειλῶν, κἀνακηρύσσων φόνον
τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος,
καὶ πτωχὸς ἀντὶ πλουσίου, ξένην ἔπι,
σκήπτρῳ προδεικνὺς, γαῖαν ἐμπορεύσεται.
φανήσεται δὲ παισὶ τοῖς αὑτοῦ ξυνὼν
ἀδελφὸς αὐτὸς καὶ πατὴρ, κἀξ ἧς ἔφυ
γυναικὸς, υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
ὁμοσπόρος τε καὶ φονεύς. καὶ ταῦτ', ἰὼν
ἔσω, λογίζου· κἂν λάβῃς μ' ἐψευσμένον,
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.
ΧΟ. Τίς, ὅντιν' ἁ θεσπιέπεια
Δελφὶς εἶπε πέτρα
ἄρρητ' ἀρρήτων τελέσαντα
φοινίαισι χερσίν;
ὥρα νιν ἀελλάδων ἵππων
σθεναρώτερον φυγᾷ πόδα νωμᾶν.
ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας.
δειναὶ δ' ἅμ' ἕπονται
Κῆρες ἀναπλάκητοι.
Ἔλαμψε γὰρ τοῦ νιφόεντος

ἀρτίως φανεῖσα
φάμα Παρνασοῦ, τὸν ἄδηλον
ἄνδρα πάντ᾽ ἰχνεύειν.
φοιτᾷ γὰρ ὑπ᾽ ἀγρίαν ὕλαν,
ἀνά τ᾽ ἄντρα καὶ πέτρας, ὡς ταῦρος,
μέλεος μελέῳ ποδὶ χηρεύων,
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων
μαντεῖα· τὰ δ᾽ αἰεὶ
ζῶντα περιποτᾶται. =
δεινὰ μὲν οὖν δεινὰ ταράσσει
σοφὸς οἰωνοθέτας,
οὔτε δοκοῦντ᾽ οὔτ᾽ ἀποφάσκονθ᾽·
ὅ τι λέξω δ᾽ ἀπορῶ·
πέτομαι δ᾽ ἐλπίσιν,
οὔτ᾽ ἐνθάδ᾽ ὁρῶν, οὔτ᾽ ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις, ἢ τῷ
Πολύβου νεῖκος ἔκειτ᾽,
οὔτε πάροιθέν ποτ᾽ ἔγωγ᾽
οὔτε τανῦν πω ἔμαθον, πρὸς ὅτου
χρησάμενος δὴ βασάνῳ,
ἐπὶ τὰν ἐπίδαμον
φάτιν εἶμ᾽ Οἰδιπόδα,
Λαβδακίδαις ἐπίκουρος
ἀδήλων θανάτων. =
ἀλλ᾽ ὁ μὲν οὖν Ζεὺς, ὅ τ᾽ Ἀπόλλων
ξυνετοὶ, καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ᾽ ὅτι μάντις
πλέον ἢ ᾽γὼ φέρεται,
κρίσις οὐκ ἔστιν ἀ-
ληθής· σοφίᾳ δ᾽ ἂν σοφίαν
παραμείψειεν ἀνήρ. ἀλλ᾽ οὔ-
ποτ᾽ ἔγωγ᾽ ἄν, πρὶν ἴδοιμ᾽
ὀρθὸν ἔπος, μεμφομένων
ἂν καταφαίην. φανερὰ γὰρ ἐπ᾽ αὐ-

τῷ πτερόεσσ' ἦλθε κόρα
ποτὲ, καὶ σοφὸς ὤφθη,
βασάνῳ θ' ἡδύπολις,
τῷ ἀμ' ἐμᾶς φρενὸς οὔποτ'
ὀφλήσει κακίαν.

ΚΡ. Ἄνδρες πολῖται, δείν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
ταῖς νῦν νομίζει πρός γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὔ τοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
ἀλλ' εἰς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχα
ὀργῇ βιασθὲν μᾶλλον, ἢ γνώμῃ φρενῶν.

ΚΡ. πρὸς τοῦ δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγει;

ΧΟ. ηὐδᾶτο μὲν τάδ'· οἶδα δ' οὐ γνώμῃ τίνι.

ΚΡ. Ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς
κατηγορεῖτο τοὐπίκλημα τοῦτ' ἐμοῦ;

ΧΟ. Οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες, οὐχ ὁρῶ.
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.

ΟΙ. Οὗτος σὺ, πῶς δεῦρ' ἦλθες; ἦ τοσόνδ' ἔχεις
τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς,
λῃστής τ' ἐναργὴς τῆς ἐμῆς τυραννίδος;
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ἰδών τιν' ἐν ἐμοὶ, ταῦτ' ἐβουλεύσω ποιεῖν;
ἢ τοὔργον ὡς οὐ γνωριοῖμί σου τόδε
δόλῳ προσέρπον, κοὐκ ἀλεξοίμην μαθών;
ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου,
ἄνευ τε πλήθους καὶ φίλων τυραννίδα

θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται;
ΚΡ. Οἶσθ' ὡς ποίησον; ἀντὶ τῶν εἰρημένων
ἴσ' ἀντάκουσον, κᾆτα κρῖν' αὐτὸς μαθών.
ΟΙ. Λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς
σοῦ. δυσμενῆ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.
ΚΡ. Τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
ΟΙ. Τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
ΚΡ. Εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.
ΟΙ. Εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν, οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
ΚΡ. Ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
πάθημ', ὁποῖον φῂς παθεῖν, δίδασκ' ἐμέ.
ΟΙ. Ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μετὰ
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
ΚΡ. Καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.
ΟΙ. Πόσον τίν' ἤδη δῆθ' ὁ Λάϊος χρόνον—
ΚΡ. Δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. Ἄφαντος ἔῤῥει θανασίμῳ χειρώματι;
ΚΡ. Μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
ΟΙ. Τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ,
ΚΡ. Σοφός γ' ὁμοίως, κἀξ ἴσου τιμώμενος.
ΟΙ. Ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
ΚΡ. Οὔκουν· ἐμοῦ γ' ἑστῶτος οὐδαμοῦ πέλας.
ΟΙ. Ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
ΚΡ. Παρέσχομεν. πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
ΟΙ. Πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
ΚΡ. Οὐκ οἶδ'· ἐφ' οἷς γαρ μὴ φρονῶ, σιγᾶν φιλῶ.
ΟΙ. Τοσόνδε γ' οἶσθα, καὶ λέγοις ἂν εὖ φρονῶν.
ΚΡ. Ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
ΟΙ. Ὁθ' οὕνεκ', εἰ μή σοι ξυνῆλθε, τὰς ἐμὰς
οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.
ΚΡ. Εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
μαθεῖν δικαιῶ ταὔθ', ἅπερ κἀμοῦ σὺ νῦν.

ΟΙ. Ἐκμάνθαν᾽· οὐ γὰρ δὴ φονεὺς ἁλώσομαι.
ΚΡ. Τί δῆτ᾽; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
ΟΙ. Ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.
ΚΡ. Ἄρχεις δ᾽ ἐκείνῃ ταὐτὰ, γῆς ἴσον νέμων;
ΟΙ. Ἃ ᾽ν ᾖ θέλουσα, πάντ᾽ ἐμοῦ κομίζεται.
ΚΡ. Οὔκουν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;
ΟΙ. Ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
ΚΡ. Οὐκ, εἰ διδοίης γ᾽, ὡς ἐγὼ, σαυτῷ λόγον.
σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν᾽ ἂν δοκεῖς
ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον, ἢ
ἄτρεστον εὕδοντ᾽, εἰ τά γ᾽ αὔθ᾽ ἕξει κράτη.
ἐγὼ μὲν οὖν οὔτ᾽ αὐτὸς ἱμείρων ἔφυν
τύραννος εἶναι μᾶλλον, ἢ τύραννα δρᾶν,
οὔτ᾽ ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
νῦν μὲν γὰρ ἐκ σοῦ πάντ᾽ ἄνευ φόβου φέρω·
εἰ δ᾽ αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
πῶς δῆτ᾽ ἐμοὶ τυραννὶς ἡδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
οὔπω τοσοῦτον ἠπατημένος κυρῶ,
ὥστ᾽ ἄλλα χρῄζειν, ἢ τὰ σὺν κέρδει καλά.
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται·
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με.
τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ᾽ ἐνταῦθ᾽ ἔνι.
πῶς δῆτ᾽ ἐγὼ κεῖν᾽ ἂν λάβοιμ᾽, ἀφεὶς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν.
ἀλλ᾽ οὔτ᾽ ἐραστὴς τῆσδε τῆς γνώμης ἔφυν,
οὔτ᾽ ἂν μετ᾽ ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ᾽ ἔλεγχον, τοῦτο μὲν, Πυθώδ᾽ ἰὼν
πεύθου, τὰ χρησθέντ᾽ εἰ σαφῶς ἤγγειλά σοι·
τοῦτ᾽ ἄλλ᾽, ἐάν με τῷ τερασκόπῳ λάβῃς
κοινῇ τι βουλεύσαντα, μή μ᾽ ἁπλῇ κτάνῃς
ψήφῳ, διπλῇ δὲ, τῇ τ᾽ ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ᾽ ἀδήλῳ μη με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην

χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς, κακούς.
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν, ἴσον λέγω,
καὶ τὸν παρ' αὑτῷ βίοτον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.
). Καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.
. Ὅταν ταχύς τις οὑπιβουλεύων λάθρα
χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν
πεπραγμέν' ἔσται, τἀμὰ δ' ἡμαρτημένα.
›. Τί δῆτα χρῄζεις; ἦ με γῆς ἔξω βαλεῖν;
. Ἥκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.
›. Ὅταν προδείξῃς, οἷόν ἐστι τὸ φθονεῖν.
. Ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;
›. Οὐ γαρ φρονοῦντά σ' εὖ βλέπω.
. Τὸ γοῦν ἐμόν.
›. Ἀλλ' ἐξ ἴσου δεῖ κἀμόν.
. Ἀλλ' ἔφυς κακός.
›. Εἰ δὲ ξυνίης μηδεν;
. Εἰκτέον γ' ὅμως.
›. Οὔ τοι κακῶς γ' ἄρχοντος . . . .
. Ὦ πόλις, πόλις.
›. Κἀμοὶ πόλεως μέτεστι τῆσδ', οὐ σοὶ μόνῳ.
). Παύσασθ' ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ
τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὼς νεῖκος εὖ θέσθαι χρεών.
. Τί τὴν ἄβουλον, ὦ ταλαίπωροι στάσιν
γλώσσης ἐπῄρατ', οὐδ' ἐπαισχύνεσθε, γῆς
οὕτω νοσούσης, ἴδια κινοῦντες κακά;
οὐκ εἶ σύ τ' οἴκους, σύ τε, Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
›. Ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις

δρᾶσαι δικαιοῖ, κατὰ δυοῖν κρίνας κακοῖν,
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβών.
ΟΙ. Ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.
ΚΡ. Μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ πε δρᾶν.
ΙΟ. Ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
ἔπειτα κἀμὲ, τούσδε θ', οἳ πάοεισί σοι.
ΧΟ. Πιθοῦ θελήσας φρονήσας τ',
ἄναξ, λίσσομαι.
ΟΙ. Τί σοι θέλεις δῆτ' εἰκάθω;
ΧΟ. Τὸν οὔτε πρὶν νήπιον,
νῦν τ' ἐν ὅρκῳ μέγαν,
καταίδεσαι.
ΟΙ. Οἶσθ' οὖν ἃ χρῄζεις;
ΧΟ. Οἶδα.
ΟΙ. Φράζε δὴ τί φῄς.
ΧΟ. Τὸν ἐναγῆ φίλον μή ποτ' ἐν αἰτίᾳ
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
ΟΙ. Εὖ νῦν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
ΧΟ. Μὰ τὸν πάντων θεῶν
θεὸν πρόμον Ἅλιον·
ἐπεὶ ἄθεος, ἄφιλος,
ὅ τι πύματον ὀλοίμαν,
φρόνησιν εἰ τάνδ' ἔχω.
ἀλλά μοι δυσμόρῳ
γᾶ φθίνουσα τρύχει ψυ-
χὰν, καὶ τάδ' εἰ κακοῖς
κακὰ προσάψει τοῖς τάλαι τὰ πρὸς σφῷν.
ΟΙ. Ὅδ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν,
ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ.
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα

ἐλεινόν· οὗτος δ', ἔνθ' ἂν ᾖ, στυγήσεται.
Στυγνὸς μὲν εἴκων δῆλος εἶ· βαρὺς δ', ὅταν
θυμοῦ περάσῃς, αἱ δὲ τοιαῦται φύσεις
αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν.
Οὔκουν μ' ἐάσεις, κἀκτὸς εἶ;
Πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.
Γύναι, τί μέλλεις κομίζειν
δόμων τόνδ' ἔσω;
Μαθοῦσά γ' ἥτις ἡ τύχη.
Δόκησις ἀγνὼς λόγων
ἦλθε, δάπτει δὲ καὶ
τὸ μὴ 'νδικον.
'Αμφοῖν ἀπ' αὐτοῖν;
Ναίχι.
Καὶ τίς ὁ λόγος ἦν;
῞Αλις ἔμοιγ', ἅλις, γᾶς προπονουμένας,
φαίνετ', ἔνθ' ἔληξεν, αὐτοῦ μένειν.
῾Ορᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνήρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ;
῎Αναξ, εἶπον μὲν οὐχ
ἅπαξ μόνον, ἴσθι δὲ
παραφρόνιμον, ἄπορον
ἐπὶ φρόνιμα, πεφάνθαι μ'
ἄν, εἴ σε νοσφίζομαι,
ὅσ τ' ἐμὰν γᾶν φίλαν
ἐν πόνοις ἀλύουσαν
κατ' ὀρθὸν οὔρισας·
τανῦν τε πόμπιμος, εἰ δύναιο, γίγνου.
Πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.
'Ερῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω·
Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
Λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

ΟΙ. *Φονέα με φησὶ Λαΐου καθεστάναι.*
ΙΟ. *Αὐτὸς ξυνειδώς, ἢ μαθὼν ἄλλου πάρα;*
ΟΙ. *Μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ*
τό γ' εἰς ἑαυτὸν, πᾶν ἐλευθεροῖ στόμα.
ΙΟ. *Σύ νυν ἀφεὶς σεαυτὸν, ὧν λέγεις πέρι,*
ἐμοῦ 'πάκουσον, καὶ μάθ', οὕνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ὡς αὐτὸν ἥξει μοῖρα πρὸς παιδὸς θανεῖν,
ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
καὶ τὸν μέν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἁμαξιτοῖς·
παιδὸς δὲ βλάστας, οὐ διέσχον ἡμέραι
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν,
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσε
φονέα γενέσθαι πατρὸς, οὔτε Λάϊον
τὸ δεινὸν, οὑφοβεῖτο, πρὸς παιδὸς παθεῖν.
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς
χρείαν ἐρευνᾷ, ῥᾳδίως αὐτὸς φανεῖ.
ΟΙ. *Οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,*
ψυχῆς πλάνημα, κἀνακίνησις φρενῶν.
ΙΟ. *Ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;*
ΟΙ. *Ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος*
κατασφαγείη πρὸς τριπλαῖς ἁμαξιτοῖς.
ΙΟ. *Ηὐδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.*
ΟΙ. *Καὶ ποῦ σθ' ὁ χῶρος οὗτος, οὗ τόδ' ἦν πάθος;*
ΙΟ. *Φωκὶς μὲν ἡ γῆ κλῄζεται· σχιστὴ δ' ὁδὸς*
ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
ΟΙ. *Καὶ τίς χρόνος τοῖσδ' ἐστὶν οὑξεληλυθώς;*
ΙΟ. *Σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς*

ἀρχὴν ἐφαίνου, ταῦτ' ἐκηρύχθη πόλει.
. Ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
. Τί δ' ἔστι σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
. Μή πω μ' ἐρώτα. τὸν δὲ Λάϊον, φύσιν
τίν' εἶχε, φράζε, τίνα δ' ἀκμὴν ἥβης τότε.
. Μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
. Οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.
. Πῶς φής; ὀκνῶ τοι πρός σ' ἀποσκοποῦσ', ἄναξ.
. Δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ.
δείξεις δὲ μᾶλλον, ἢν ἓν ἐξείπῃς ἔτι.
. Καὶ μὴν ὀκνῶ μέν· ἃ δ' ἂν ἔρῃ, μαθοῦσ' ἐρῶ.
. Πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;
. Πέντ' ἦσαν οἱ ξύμπαντες· ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λάϊον μία.
. Αἶ αἶ· τάδ' ἤδη διαφανῆ. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;
. Οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
. Ἦ κἀν δόμοισι τυγχάνει παρών;
. Οὐ δῆτ'. ἀφ' οὗ γὰρ κεῖθεν ἦλθε, καὶ κράτη
σέ τ' εἶδ' ἔχοντα, Λάϊόν τ' ὀλωλότα,
ἐξικέτευσε, τῆς ἐμῆς χειρὸς θιγὼν,
ἀγρούς σφε πέμψαι, κἀπὶ ποιμνίων νομὰς,
ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεος.
κἄπεμψ' ἐγώ νιν. ἄξιος γὰρ, οἷ' ἀνὴρ
δοῦλος, φέρειν ἦν τῆσδε καὶ μείζω χάριν.
. Πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν;
. Πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
. Δέδοικ' ἐμαυτὸν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ᾖ μοι, δι' ἅ νιν εἰσιδεῖν θέλω.
. Ἀλλ' ἵξεται μέν. ἀξία δέ που μαθεῖν
κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ.

Ι. Κοὺ μὴ στερηθῇς γ', ἐς τοσοῦτον ἐλπίδων
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ' ἂν ἢ σοὶ, διὰ τύχης τοιᾶσδ' ἰών;
'Εμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ, Μερόπη Δωρίς. ἠγόμην δ' ἀνὴρ
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἴην πατρί.
κἀγὼ βαρυνθεὶς. τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον· θατέρᾳ δ' ἰὼν πέλας
μητρὸς πατρός τ', ἤλεγχον· οἱ δὲ δυσφόρως
τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ'
ἔκνιζέ ν' αἰεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθῶδε. καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην
ἄτιμον ἐξέπεμψεν· ἄλλα δ' ἄθλια
καὶ δεινὰ καὶ δύστηνα προὐφάνη λέγων,
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
κἀγὼ 'πακούσας ταῦτα, τὴν Κορινθίαν
ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα,
ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.
στείχων δ' ἱκνοῦμαι τούσδε τοὺς χώρους, ἐν οἷς
σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
καί σοι, γύναι, τἀληθὲς ἐξερῶ. τριπλῆς
ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
ἐνταῦθ' ἐμοὶ κήρυξ τε κἀπὶ πωλικῆς
ἀνὴρ ἀπήνης ἐμβεβὼς, οἷον σὺ φῂς,
ξυνηντίαζον· κἀξ ὁδοῦ μ' ὅ θ' ἡγεμὼν

αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην.
κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς, ὡς ὁρᾷ
ὄχου παραστείχοντα, τηρήσας, μέσον
κάρα διπλοῖς κέντροισί μου καθίκετο.
οὐ μὴν ἴσην γ' ἔτισεν· ἀλλὰ συντόμως
σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς, ὕπτιος
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
τούτῳ προσήκει Λαΐῳ τι συγγενὲς,
τίς τοῦδέ γ' ἀνδρός ἐστιν ἀθλιώτερος;
τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνήρ;
ᾧ μὴ ξένων ἔξεστι μήτ' ἀστῶν τινὰ
δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινὰ,
ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔ τις ἄλλος ἦν
ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.
λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
χραίνω, δι' ὧνπερ ὤλετ'. ἆρ' ἔφυν κακός;
ἆρ' οὐχὶ πᾶς ἄναγνος; εἴ με χρὴ φυγεῖν,
καί μοι φυγόντι μή 'στι τοὺς ἐμοὺς ἰδεῖν,
μήτ' ἐμβατεύειν πατρίδος· ἢ γάμοις με δεῖ
μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέφυσε κἀξέθρεψέ με.
ἆρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἀνορθοίη λόγον;
μὴ δῆτα, μὴ δῆτ', ὦ θεῶν ἁγνὸν σέβας,
ἴδοιμι ταύτην ἡμέραν· ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν, ἢ τοιάνδ' ἰδεῖν
κηλῖδ' ἐμαυτῷ ξυμφορᾶς ἀφιγμένην.
ΧΟ. *Ἡμῖν μὲν, ὦ 'ναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν*
πρὸς τοῦ παρόντος ἐκμάθῃς ἔχ' ἐλπίδα.
ΟΙ. *Καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,*
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
ΙΟ. *Πεφασμένου δὲ, τίς ποθ' ἡ προθυμία;*

ΟΙ. Ἐγὼ διδάξω σ᾽. ἣν γὰρ εὑρεθῇ λέγων
σοὶ ταὔτ᾽, ἔγωγ᾽ ἂν ἐκπεφευγοίην πάθος.
ΙΟ. Ποῖον δ᾽ ἐμοῦ περισσὸν ἤκουσας λόγον;
ΟΙ. Λῃστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν,
ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ ᾽κτανον.
οὐ γὰρ γένοιτ᾽ ἂν εἷς γε τοῖς πολλοῖς ἴσος.
εἰ δ᾽ ἄνδρ᾽ ἕν᾽ οἰόζωνον αὐδήσει, σαφῶς
τοῦτ᾽ ἔστιν ἤδη τοὖργον εἰς ἐμὲ ῥέπον.
ΙΟ. Ἀλλ᾽ ὡς φανέν γε τοὔπος ὧδ᾽ ἐπίστασο,
κοὐκ ἔστιν αὐτῷ τοῦτό γ᾽ ἐκβαλεῖν πάλιν.
πόλις γὰρ ἤκουσ᾽, οὐκ ἐγὼ μόνη, τάδε.
εἰ δ᾽ οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,
οὔ τοι ποτ᾽, ὦ ᾽ναξ, τόν γε Λαΐου φόνον
φανεῖ δικαίως ὀρθὸν, ὅν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νιν οὐ κεῖνός γ᾽ ὁ δύστηνός ποτε
κατέκταν᾽, ἀλλ᾽ αὐτὸς πάροιθεν ὤλετο.
ὥστ᾽ οὐχὶ μαντείας γ᾽ ἂν οὔτε τῇδ᾽ ἐγὼ
βλέψαιμ᾽ ἂν οὕνεκ᾽, οὔτε τῇδ᾽ ἂν ὕστερον.
ΟΙ. Καλῶς νομίζεις. ἀλλ᾽ ὅμως τὸν ἐργάτην
πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ᾽ ἀφῇς.
ΙΟ. Πέμψω ταχύνασ᾽· ἀλλ᾽ ἴωμεν ἐς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ᾽ ἂν, ὧν οὐ σοὶ φίλον.
ΧΟ. Εἴ μοι ξυνείη φέροντι
μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων
ἔργων τε πάντων, ὧν νόμοι πρόκεινται
ὑψίποδες, οὐρανίαν δι᾽ αἰθέρα
τεκνωθέντες, ὧν Ὄλυμπος
πατὴρ μόνος, οὐδέ νιν θνατὰ
φύσις ἀνέρων ἔτικτεν, οὐδὲ
μήν ποτε λάθα κατακοιμάσει·
μέγας ἐν τούτοις θεὸς,
οὐδὲ γηράσκει.

Ὕβρις φυτεύει τύραννον·
Ὕβρις, ἢν πολλῶν ὑπερπλησθῇ μάταν,
ἃ μὴ ’πίκαιρα μηδὲ συμφέροντα,
ἀκροτάταν εἰσαναβᾶσ’ ἀπότομον
ἀνώρουσεν εἰς ἀνάγκαν,
ἔνθ’ οὐ ποδὶ χρησίμῳ χρῆται.
τὸ καλῶς δ’ ἔχον πόλει πάλαισμα
μή ποτε λῦσαι θεὸν αἰτοῦμαι.
θεὸν οὐ λήξω ποτὲ
προστάταν ἴσχων.=
εἰ δέ τις ὑπέροπτα χερσὶν
ἢ λόγῳ πορεύεται,
Δίκας ἀφόβητος, οὐδὲ
δαιμόνων ἕδη σέβων,
κακά νιν ἕλοιτο μοῖρα,
δυσπότμου χάριν χλιδᾶς,
εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,
καὶ τῶν ἀσέπτων εἴρξεται,
ἢ τῶν ἀθίκτων ἕξεται ματάζων.-
τίς ἔτι ποτ’ ἐν τοῖσδ’ ἀνὴρ
θυμῷ βέη εἴρξεται
ψυχᾶς ἀμύνειν; εἰ γὰρ αἱ
τοιαίδε πράξεις τίμιαι,
τί δεῖ με χορεύειν;=
οὐκ ἔτι τὸν ἄθικτον εἶμι
γᾶς ἐπ’ ὀμφαλὸν σέβων,
οὐδ’ ἐς τὸν Ἄβαισι ναὸν,
οὐδὲ τὰν ’Ολυμπίαν,
εἰ μὴ τάδε χειρόδεικτα
πᾶσιν ἁρμόσει βροτοῖς.
ἀλλ’ ὦ κρατύνων, εἴπερ ὀρθ’ ἀκούεις,
Ζεῦ, πάντ’ ἀνάσσων, μὴ λάθῃ
σὲ, τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.
φθίνοντα γὰρ Λαΐου

παλαιὰ σοι θέσφατ' ἐξ-
αίρουσιν ἤδη, κοὐδαμοῦ
τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα.
ΙΟ. Χώρας ἄνακτες, δόξα μοι παρεστάθη
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβούσῃ κἀπιθυμιάματα.
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν· οὐδ', ὅποι' ἀνὴρ
ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
ἀλλ' ἔστι τοῦ λέγοντος, ἢν φόβους λέγῃ.
ὅτ' οὖν παραινοῦσ', οὐδὲν ἐς πλέον ποιῶ,
πρὸς σ', ὦ Λύκει' Ἄπολλον, ἄγχιστος γὰρ εἶ,
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν,
ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρῃς·
ὡς νῦν ὀκνοῦμεν πάντες, ἐκπεπληγμένον
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.
ΑΓ. Ἆρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;
μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.
ΧΟ. Στέγαι μὲν αἵδε· καὐτὸς ἔνδον, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.
ΑΓ. Ἀλλ' ὀλβία τε, καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὖσα παντελὴς δάμαρ.
ΙΟ. Αὔτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
τῆς εὐεπείας οὕνεκ'· ἀλλὰ φράζ' ὅτου
χρῄζων ἀφῖξαι, χὤ τι σημῆναι θέλων.
ΑΓ. Ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ. Τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
ΑΓ. Ἐκ τῆς Κορίνθου. τὸ δ' ἀφιγμένος;
ἥδοιο μέν· πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως.
ΙΟ. Τί δ' ἔστι; ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
ΑΓ. Τύραννον αὐτὸν οἱ 'πιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ.

Τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
Οὐ δῆτ'· ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
Πῶς εἶπας; ἦ τέθνηκε Πόλυβος;
                                        Εἰ δὲ μὴ
λέγω γ' ἐγὼ τἀληθὲς, ἀξιῶ θανεῖν.
Ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν' ἐστέ; τοῦτον Οἰδίπους πάλαι τρέπων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο.
Ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
Ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων,
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.
Οὗτος δὲ τίς ποτ' ἐστὶ, καὶ τί μοι λέγει;
Ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
Τί φῄς, ξέν'; αὐτός μοι σὺ σημάντωρ γενοῦ.
Εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
Πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ,
Σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
Νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
Καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
Φεῦ, φεῦ· τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν, ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τῷ 'μῷ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα,
κεῖται παρ' Ἅιδῃ Πόλυβος, ἄξι' οὐδενός.
Οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι;

παλαιά σοι θέσφατ' ἐξ-
αίρουσιν ἤδη, κοὐδαμοῦ
τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα.
ΙΟ. Χώρας ἄνακτες, δόξα μοι παρεστάθη
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβούσῃ κἀπιθυμιάματα.
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους, ἄγαν
λύπαισι παντοίαισιν· οὐδ', ὁποῖ' ἀνὴρ
ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
ἀλλ' ἔστι τοῦ λέγοντος, ἢν φόβους λέγῃ.
ὅτ' οὖν παραινοῦσ', οὐδὲν ἐς πλέον ποιῶ,
πρὸς σ', ὦ Λύκει' Ἄπολλον, ἄγχιστος γὰρ εἶ,
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν,
ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρῃς·
ὡς νῦν ὀκνοῦμεν πάντες, ἐκπεπληγμένον
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.
ΑΓ. Ἆρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;
μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.
ΧΟ. Στέγαι μὲν αἵδε· καὐτὸς ἔνδον, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.
ΑΓ. Ἀλλ' ὀλβία τε, καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὖσα παντελὴς δάμαρ.
ΙΟ. Αὔτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
τῆς εὐεπείας οὕνεκ'· ἀλλὰ φράζ' ὅτου
χρῄζων ἀφῖξαι, χὤ τι σημῆναι θέλων.
ΑΓ. Ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ. Τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
ΑΓ. Ἐκ τῆς Κορίνθου. τὸ δ' ἀφιγμένος;
ἥδοιο μέν· πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως.
ΙΟ. Τί δ' ἔστι; ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
ΑΓ, Τύραννον αὐτὸν οἱ 'πιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ.

Τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
Οὐ δῆτ'· ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
Πῶς εἶπας; ἦ τέθνηκε Πόλυβος;
Εἰ δὲ μὴ
λέγω γ' ἐγὼ τἀληθὲς, ἀξιῶ θανεῖν.
Ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν' ἐστέ; τοῦτον Οἰδίπους πάλαι τρέπων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο.
Ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
Ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων,
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.
Οὗτος δὲ τίς ποτ' ἐστὶ, καὶ τί μοι λέγει;
Ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
Τί φῄς, ξέν'; αὐτός μοι σὺ σημάντωρ γενοῦ.
Εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
Πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ,
Σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
Νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
Καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
Φεῦ, φεῦ· τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν, ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τῷ 'μῷ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα,
κεῖται παρ' Ἅιδῃ Πόλυβος, ἄξι' οὐδενός.
Οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι;

ΟΙ. Ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
ΙΟ. Μὴ νῦν ἔτ᾽ αὐτῶν μηδὲν ἐς θυμὸν βάλῃς.
ΟΙ. Καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;
ΙΟ. Τί δ᾽ ἂν φοβοῖτ᾽ ἄνθωπος, ᾧ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ᾽ ἐστὶν οὐδενὸς σαφής;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
σὺ δ᾽ ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
πολλοὶ γὰρ ἤδη κἀν ὀνείρασιν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ᾽ ὅτῳ
παρ᾽ οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.
ΟΙ. Καλῶς ἅπαντα ταῦτ᾽ ἂν ἐξείρητό σοι,
εἰ μὴ ᾽κύρει ζῶσ᾽ ἡ τεκοῦσα· νῦν δ᾽, ἐπεὶ
ζῇ, πᾶσ᾽ ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.
ΙΟ. Καὶ μὴν μέγας γ᾽ ὀφθαλμὸς οἱ πατρὸς τάφοι.
ΟΙ. Μέγας, ξυνίημ᾽· ἀλλὰ τῆς ζώσης φόβος.
ΑΓ. Ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ᾽ ὕπερ;
ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ᾤκει μέτα.
ΑΓ. Τί δ᾽ ἔστ᾽ ἐκείνης ὑμὶν ἐς φόβον φέρον;
ΟΙ. Θεήλατον μάντευμα δεινὸν, ὦ ξένε.
ΑΓ. Ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
ΟΙ. Μάλιστά γ᾽· εἶπε γάρ με Λοξίας ποτὲ
χρῆναι μιγῆναι μητρὶ τῇ ᾽μαυτοῦ, τό τε
πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.
ὧν οὕνεχ᾽ ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
μακρὰν ἀπῳκεῖτ᾽· εὐτυχῶς μέν, ἀλλ᾽ ὅμως
τὰ τῶν τεκόντων ὄμμαθ᾽ ἥδιστον βλέπειν.
ΑΓ. Ἦ γὰρ τάδ᾽ ὀκνῶν, κεῖθεν ἦσθ᾽ ἀπόπτολις;
ΟΙ. Πατρός τε χρῄζων μὴ φονεὺς εἶναι, γέρον.
ΑΓ. Τί δῆτ᾽ ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ᾽, ἄναξ,
ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
ΟΙ. Καὶ μὴν χάριν γ᾽ ἂν ἀξίαν λάβοις ἐμοῦ.
ΑΓ. Καὶ μὴν μάλιστα τοῦτ᾽ ἀφικόμην, ὅπως,
σοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμί τι.
ΟΙ. Ἀλλ᾽ οὔ ποτ᾽ εἶμι τοῖς φυτεύσασίν γ᾽ ὁμοῦ.

ΑΓ. Ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.
ΟΙ. Πῶς, ὦ γεοαιέ; πρὸς θεῶν, δίδασκ' ἐμέ.
ΑΓ. Εἰ τῶνδε φεύγεις οὕνεκ' εἰς οἴκους μολεῖν.
ΟΙ. Ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
ΑΓ. Ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
ΟΙ. Τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
ΑΓ. Ἆρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
ΟΙ. Πῶς δ' οὐχὶ, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν;
ΑΓ. Ὅθ' οὕνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
ΟΙ. Πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
ΑΓ. Οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρὸς, ἀλλ' ἴσον.
ΟΙ. Καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
ΑΓ. Ἀλλ' οὔ σ' ἐγείνατ' οὔτ' ἐκεῖνος, οὔτ' ἐγώ.
ΟΙ. Ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
ΑΓ. Δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. Κᾆθ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
ΑΓ. Ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
ΟΙ. Σὺ δ' ἐμπολήσας, ἢ τεκών μ' αὐτῷ δίδως;
ΑΓ. Εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
ΟΙ. Ὡδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
ΑΓ. Ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
ΟΙ. Ποιμὴν γὰρ ἦσθα, κἀπὶ θητείᾳ πλάνης;
ΑΓ. Σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ.
ΟΙ. Τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;
ΑΓ. Ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. Οἴμοι· τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν,
ΑΓ. Λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
ΟΙ. Δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην.
ΑΓ. Ὥστ' ὠνομάσθης ἐκ τύχης ταύτης, ὃς εἶ.
ΟΙ. Ὢ πρὸς θεῶν, πρὸς μητρὸς ἢ πατρός; φράσον.
ΑΓ. Οὐκ οἶδ'· ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῷον φρονεῖ.
ΟΙ. Ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;
ΑΓ. Οὐκ· ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.
ΟΙ. Τίς οὗτος; ἦ κάτοισθα δηλῶσαι λόγῳ;

ΑΓ. Τῶν Λαΐου δήπου τις ὠνομάζετο.
ΟΙ. Ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
ΑΓ. Μάλιστα. τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
ΟΙ. Ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;
ΑΓ. Ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οἱ 'πιχώριοι.
ΟΙ. Ἔστιν τις ὑμῶν, τῶν παρεστώτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν, εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς εὑρῆσθαι τάδε.
ΧΟ. Οἶμαι μὲν οὐδέν' ἄλλον, ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες φρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. Γύναι, νοεῖς ἐκεῖνον, ὅντιν' ἀρτίως
μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει;
ΙΟ. Τί δ', ὅντιν' εἶπε; μηδὲν ἐντραπῇς. τὰ δὲ
ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.
ΟΙ. Οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ', οὐ φανῶ τοὐμὸν γένος.
ΙΟ. Μή, πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
κήδει, ματεύσῃς τοῦθ'· ἅλις νοσοῦσ' ἐγώ.
ΟΙ. Θάρσει. σὺ μὲν γάρ, οὐδ' ἂν ἐκ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
ΙΟ. Ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
ΟΙ. Οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς.
ΙΟ. Καὶ μὴν φρονοῦσά γ' εὖ, τὰ λῷστά σοι λέγω
ΟΙ. Τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
ΙΟ. Ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
ΟΙ. Ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει.
ΙΟ. Ἰού, ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔ ποθ' ὕστερον.
ΧΟ. Τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ᾄξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά.

Ὁποῖα χρήζει ῥηγνύτω· τοὐμὸν δ' ἐγὼ,
κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων,
τῆς εὖ διδούσης, οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφὺς, οὐκ ἂν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοὖμον γένος.
Εἴπερ ἐγὼ μάντις εἰμὶ
καὶ κατὰ γνώμην ἴδρις,
οὐ τὸν Ὄλυμπον, ἀπείρων,
ὦ Κιθαιρὼν, οὐκ ἔσει
τὰν αὔριον πανσέληνον,
μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ ματέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν,
ὡς ἐπίηρα φέρον-
τα τοῖς ἐμοῖς τυράννοισιν.
ἰήϊε Φοῖβε,
σοὶ δὲ ταῦτ' ἀρέστ' εἴη.=
τίς σε, τέκνον, τίς σ' ἔτικτε
τῶν μακραιώνων; ἆρα
Πανὸς ὀρεσσιβάτα τις
προσπελασθεῖσ', ἢ σέ γέ
τις θυγάτηρ, Λοξίου; τῷ
γὰρ πλάκες ἀγρονόμοι πᾶσαι φίλαι·
εἴθ' ὁ Κυλλάνας ἀνάσσων,
εἴθ' ὁ Βακχεῖος θεὸς ναί-
ων ἐπ' ἄκρων ὀρέων,
εὕρημα δέξατ' ἔκ τοῦ Νυμ-
φᾶν Ἑλικωνιάδων,
αἶσι πλεῖστα συμπαίζει.=

ΟΙ. Εἰ χρή τι κἀμὲ, μὴ ξυναλλάξαντά πω,
πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,
ὅνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γήρᾳ ξυνᾴδει, τῷδέ τ' ἀνδρὶ σύμμετρος·
ἄλλως τε τοὺς ἄγοντας, ὥσπερ οἰκέτας
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
προὔχοις, τάχ' ἄν που τὸν βοτῆρ' ἰδὼν πάρος.
ΧΟ. Ἔγνωκα γάρ, σάφ' ἴσθι. Λαΐου γὰρ ἦν,
εἴπερ τις ἄλλος, πιστὸς, ὡς νομεὺς ἀνήρ.
ΟΙ. Σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἦ τόνδε φράζεις;
ΑΓ. Τοῦτον, ὅνπερ εἰσορᾷς.
ΟΙ. Οὗτος σὺ πρέσβυ, δεῦρό μοι φώνει βλέπων
ὅσ' ἄν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;
ΘΕ. Ἦν δοῦλος, οὐκ ὠνητὸς, ἀλλ' οἴκοι τραφείς.
ΟΙ. Ἔργον μεριμνῶν ποῖον, ἢ βίον τίνα;
ΘΕ. Ποίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην.
ΟΙ. Χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
ΘΕ. Ἦν μὲν Κιθαιρὼν, ἦν δὲ πρόσχωρος τόπος.
ΟΙ. Τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
ΘΕ. Τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
ΟΙ. Τόνδ', ὃς πάρεστιν· ἦ ξυναλλάξας τί πω;
ΘΕ. Οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
ΑΓ. Κοὐδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον,
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνὶ,
ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
χειμῶνι δ' ἤδη τἀμά τ' εἰς ἔπαυλ' ἐγὼ
ἤλαυνον, οὗτός τ' ἐς τὰ Λαΐου σταθμά.
λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον;
ΘΕ. Λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
ΑΓ. Φέρ' εἰπέ νυν, τότ' οἶσθα παῖδά μοί τινα

δοὺς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
ΘΕ. Τί δ' ἔστι; πρὸς τί τοῦτο τοὔπος ἱστορεῖς;
ΑΓ. Ὅδ' ἐστὶν, ὦ 'τὰν, κεῖνος, ὃς τότ' ἦν νέος.
ΘΕ. Οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
ΟΙ. Ἆ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον, ἢ τὰ τοῦδ' ἔπη.
ΘΕ. Τί δ', ὦ φέριστε δεσποτῶν, ἁμαρτάνω;
ΟΙ. Οὐκ ἐννέπων τὸν παῖδ', ὃν οὗτος ἱστορεῖ.
ΘΕ. Λέγει γὰρ εἰδὼς οὐδὲν, ἀλλ' ἄλλως πονεῖ.
ΟΙ. Σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλάων δ' ἐρεῖς.
ΘΕ. Μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
ΟΙ. Οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
ΘΕ. Δύστηνος, ἀντὶ τοῦ; τί προσχρῄζων μαθεῖν;
ΟΙ. Τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ;
ΘΕ. Ἔδωκ'· ὀλέσθαι δ' ὤφελον τῇδ' ἡμέρᾳ.
ΟΙ. Ἀλλ' εἰς τόδ' ἥξεις, μὴ λέγων γε τοὔνδικον.
ΘΕ. Πολλῷ γε μᾶλλον, ἢν φράσω, διόλλυμαι.
ΟΙ. Ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ.
ΘΕ. Οὐ δῆτ' ἔγωγ'· ἀλλ' εἶπον ὡς δοίην, πάλαι.
ΟΙ. Πόθεν λαβών; οἰκεῖον, ἢ 'ξ ἄλλου τινός;
ΘΕ. Ἐμὸν μὲν οὐκ ἔγωγ'· ἐδεξάμην δέ του.
ΟΙ. Τίνος πολιτῶν τῶνδε, κἀκ ποίας στέγης;
ΘΕ. Μὴ, πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον.
ΟΙ. Ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
ΘΕ. Τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
ΟΙ. Ἦ δοῦλος, ἢ 'κείνου τις ἐγγενὴς γεγώς,
ΘΕ. Οἴμοι· πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
ΟΙ. Κἄγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον.
ΘΕ. Κείνου γέ τοι δὴ παῖς ἐκλῄζεθ'· ἡ δ' ἔσω
κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.
ΟΙ. Ἦ γὰρ δίδωσιν ἥδε σοι;
ΘΕ. Μάλιστ', ἄναξ.
ΟΙ. Ὡς πρὸς τί χρείας;
ΘΕ. Ὡς ἀναλώσαιμί νιν.

ΟΙ. Τεκοῦσα τλήμων;
ΘΕ. Θεσφάτων κακῶν ὄκνῳ.
ΟΙ. Ποίων;
ΘΕ. Κτανεῖν νιν τοὺς τεκόντας ἦν λόγος.
ΟΙ. Πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;
ΘΕ. Κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν. ὁ δὲ
κάκ' εἰς μέγιστ' ἔσωσεν, εἰ γὰρ οὗτος εἶ,
ὅν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
ΟΙ. 'Ιού, ἰού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.
ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷσ
οὐ χρῆν μ' ὁμιλῶν, οὕς τ' ἔμ' οὐκ ἔδει κτανών.
ΧΟ. 'Ιὼ γενεαὶ βροτῶν,
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν
ζώσας ἐναριθμῶ.
τίς γάρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει,
ἢ τοσοῦτον ὅσον δοκεῖν,
καὶ δόξαντ' ἀποκλῖναι;
τὸ σόν τοι παράδειγμ' ἔχων,
τὸν σὸν δαίμονα, τὸν σόν, ὦ τλάμων
Οἰδιπόδα, βροτῶν οὐδένα μακαρίζω· =
ὅστις καθ' ὑπερβολὰν τοξεύσας,
ἐκράτησας τοῦ πάντ' εὐδαίμονος ὄλβου·
ὦ Ζεῦ, κατὰ μὲν φθίσας τὰν γαμψώνυχα
παρθένον χρησμῳδόν·
θανάτων δ' ἐμᾷ χώρᾳ πύργος ἀνέστας·
ἐξ οὗ καὶ βασιλεὺς καλεῖ ἐμὸς,
καὶ τὰ μέγιστ' ἐτιμάθης,
ταῖς μεγάλαισιν ἐν Θήβαισιν ἀνάσσων. =
τανῦν δ' ἀκούειν, τίς ἀθλιώτερος;
τίς ἐν πόνοις, τίς ἄταις ἀγρίαις
ξύνοικος ἀλλαγᾷ βίου;

ἰὼ κλεινὸν Οἰδίπου κάρα,
ᾧ μέγας λιμὴν αὑτὸς ἤρκεσε
παιδὶ καὶ πατρὶ θαλαμηπόλῳ πεσεῖν,
πῶς ποτε, πῶς ποθ' αἱ πατρῷαί σ'
ἄλοκες φέρειν, τάλας,
σῖγ' ἐδυνάθησαν ἐς τοσόνδε;=
'Εφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος·
δικάζει τὸν ἄγαμον γάμον πάλαι
τεκνοῦντα καὶ τεκνούμενον.
ἰὼ Λαΐειον ὦ τέκνον,
εἴθε σ' εἴθε μήποτ' εἰδόμαν.
ὀδύρομαι γὰρ ὡς περίαλλα
ἰαχαίων ἐκ στομάτων.
τὸ δ' ὀρθὸν εἰπεῖν,
ἀνέπνευσά τ' ἐκ σέθεν, καὶ
κατεκοίμασα τοὐμὸν ὄμμα.=
Ξ. Ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
οἷ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἴστρον, οὔτε Φᾶσιν ἂν
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα
κεύθει· τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακὰ
ἑκόντα, κοὐκ ἄκοντα. τῶν δὲ πημονῶν
μάλιστα λυποῦς' αἳ 'ν φανῶσ' αὐθαίρετοι.
Χ. Λείπει μὲν οὐδ' ἃ πρόσθεν ᾔδεμεν, τὸ μὴ οὐ
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῄς;
Ξ. Ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα.
Χ. Ὦ δυστάλαινα· πρὸς τίνος ποτ' αἰτίας;
Ξ. Αὐτὴ πρὸς αὑτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
ὅμως δ', ὅσον γε κἀν ἐμοὶ μνήμης ἔνι,
πεύσει τὰ κείνης ἀθλίας παθήματα.

Ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
θυρῶνος, ἵετ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
πύλας δ', ὅπως εἰσῆλθ', ἐπιῤῥήξασ', ἔσω,
'κάλει τὸν ἤδη Λάϊον πάλαι νεκρὸν,
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι
τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
ἐγοᾶτο δ' εὐνὰς, ἔνθα δύστηνος διπλοῦς,
ἐξ ἀνδρὸς ἄνδρα, καὶ τέκν' ἐκ τέκνων τέκοι.
χὤπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν.
φοιτᾷ γὰρ, ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν,
γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.
δεινὸν δ' ἀΰσας, ὡς ὑφηγητοῦ τινὸς,
πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων
ἔκλινε κοῖλα κλῇθρα, κάμπίπτει στέγῃ,
οὗ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
πλεκταῖς ἑώραις ἐμπεπλεγμένην. ὁ δὲ
ὅπως ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας,
χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δέ γ' ἡ
τλήμων ἔκειτο, δεινὰ τἀνθένδ' ἦν ὁρᾶν.
ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους
περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων,
αὐδῶν τοιαῦθ'· Ὅθ' οὕνεκ' οὐκ ὄψοιντό νιν,
οὔθ' οἷ' ἔπασχεν, οὔθ' ὁποῖ' ἔδρα κακὰ,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
ὀψοίαθ', οὓς δ' ἔχρῃζεν οὐ γνωσοίατο.—

τοιαῦτ᾽ ἐφυμνῶν, πολλάκις τε κοὐχ ἅπαξ
ἤρασσ᾽ ἐπαίρων βλέφαρα. φοίνιαι δ᾽ ὁμοῦ
γλῆναι γένει᾽ ἔτεγγον· οὐδ᾽ ἀνίεσαν
φόνου μυδώσας σταγόνας· ἀλλ᾽ ὁμοῦ μέλας
ὄμβρος χαλάζης αἱματός τ᾽ ἐτέγγετο.
τάδ᾽ ἐκ δυοῖν ἔρρωγεν, οὐ μόνου, κακά·
ἀλλ᾽ ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.
ὁ πρὶν παλαιὸς δ᾽ ὄλβος ἦν πάροιθε μὲν
ὄλβος δικαίως· νῦν δὲ τῇδε θἠμέρᾳ
στεναγμὸς, ἄτη, θάνατος, αἰσχύνη· κακῶν
ὅσ᾽ ἐστὶ πάντων ὀνόματ᾽, οὐδέν ἐστ᾽ ἀπόν.
). Νῦν δ᾽ ἔσθ᾽ ὁ τλήμων ἐν τινὶ σχολῇ κακοῦ;
Ξ. Βοᾷ διοίγειν κλῇθρα, καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς . . . αὐδῶν ἀνόσι᾽, οὐδὲ ῥητά μοι,
ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ᾽ ἔτι
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
δείξει δὲ καὶ σοί. κλῇθρα γὰρ πυλῶν τάδε
διοίγεται· θέαμα δ᾽ εἰσόψει τάχα
τοιοῦτον, οἷον καὶ στυγοῦντ᾽ ἐποικτίσαι.
). Ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων, ὅσ᾽ ἐγὼ
προσέκυρσ᾽ ἤδη. τίς σ᾽, ὦ τλῆμον,
προσέβη μανία; τίς ὁ πηδήσας
μείζονα δαίμων τῶν μακίστων
πρὸς σῇ δυσδαίμονι μοίρᾳ;
φεῦ, φεῦ· δύσταν᾽. ἀλλ᾽ οὐδ᾽ ἐσιδεῖν
δύναμαί σ᾽, ἐθέλων πόλλ᾽ ἀνερέσθαι,
πολλὰ πυθέσθαι, πολλὰ δ᾽ ἀθρῆσαι·
τοίαν φρίκην παρέχεις μοι.
Γ. Αἶ αἶ, αἶ αἶ,
φεῦ, φεῦ· δύστανος ἐγώ. ποῖ γᾶς

φέρομαι τλάμων;
πᾶ μοι φθογγὰ πέτεται φοράδην;
ἰὼ δαῖμον, ἵν' ἐξάλου;
ΧΟ. Ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.
ΟΙ. Ἰὼ σκότου νέφος ἐμὸν ἀπότροπον,
ἐπιπλόμενον ἄφατον,
ἀδάματόν τε
καὶ δυσούριστον. οἴμοι,
οἴμοι μάλ' αὖθις· οἷον εἰσέδυ μ' ἅμα
κέντρων τε τῶνδ' οἴστρημα, καὶ μνήμη κακῶν.
ΧΟ. Καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασι
διπλᾶ σε πενθεῖν, καὶ διπλᾶ φορεῖν κακά.
ΟΙ. Ἰὼ φίλος, σὺ μὲν ἐμὸς ἐπίπολος
ἔτι μόνιμος. ἔτι γὰρ
ὑπομένεις με
τὸν τυφλὸν κηδεύων. φεῦ.
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὅμως.
ΧΟ. Ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;
ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, ὦ φίλοι,
ὁ κακὰ τελῶν ἐμὰ,
κακὰ τάδ' ἐμὰ πάθεα.
ἔπαισε δ' αὐτόχειρ νιν
οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὁρᾶν,
ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ;
ΧΟ. Ἦν ταῦθ', ὅπωσπερ καὶ σὺ φῄς.
ΟΙ. Τί δῆτ' ἐμοὶ βλεπτὸν, ἢ
στερκτὸν, ἢ προσήγορον
ἔτ' ἔστ' ἀκούειν ἡδονᾷ, φίλοι;
ἀπάγετ' ἐκτόπιον
ὅτι τάχιστά με,
ἀπάγετ', ὦ φίλοι,

τὸν ὄλεθρον μέγαν,
τὸν καταρατότατον,
ἔτι δὲ καὶ θεοῖς
ἐχθρότατον βροτῶν.

). Δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
ὥς σ' ἠθέλησα μηδ' ἀναγνῶναί ποτ' ἄν.

. Ὄλοιθ' ὅστις ἦν, ὃν ἀπ' ἀγρίας πέδας
νομάδος ἐπιποδίας
ἔλυσέ μ', ἀπό τε φόνου
ἔρρυτο κἀνέσωσεν,
οὐδὲν εἰς χάριν πράσσων.
τότε γὰρ ἂν θανὼν,
οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος.

). Θέλοντι κἀμοὶ τοῦτ' ἂν ἦν.

'. Οὔκουν πατρός γ' ἂν φονεὺς
ἦλθον, οὐδὲ νυμφίος
βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
νῦν δ' ἄθλιος μέν εἰμ',
ἀνοσίων δὲ παῖς,
ὁμογενὴς δ' ἀφ' ὧν
αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον
ἔφυ κακοῦ κακὸν,
τοῦτ' ἔλαχ' Οἰδίπους.

). Οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
κρείσσων γὰρ ἦσθα μηκέτ' ὢν, ἢ ζῶν τυφλός.

. Ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολὼν,
οὐδ' αὖ τάλαιναν μητέρ', οἶν ἐμοὶ δυοῖν
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,
βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;

οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·
οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
ἀγάλμαθ' ἱερὰ, τῶν ὁ παντλήμων ἐγὼ
κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς
ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων
ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ' ἄναγνον, καὶ γένους τοῦ Λαΐου.
τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν;
ἥκιστά γ'. ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὤτων φραγμὸς, οὐκ ἂν ἐσχόμην
τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
ἵν' ἦν τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ
τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν, γλυκύ.
ἰὼ Κιθαιρὼν, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;
ὦ Πόλυβε καὶ Κόρινθε, καὶ τὰ πάτρια
λόγῳ παλαιὰ δώμαθ', οἷον ἆρ' ἐμὲ
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη,
δρυμός τε, καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἳ τοὐμὸν αἷμα, τῶν ἐμῶν χειρῶν ἄπο,
ἐπίετε πατρὸς, ἆρ' ἐμοῦ μέμνησθ' ἔτι,
οἷ' ἔργα δράσας ὑμὶν, εἶτα δεῦρ' ἰὼν
ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι, γάμοι,
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες, πάλιν
ἀνεῖτε ταὐτὸν σπέρμα, κἀπεδείξατε
πατέρας, ἀδελφοὺς, παῖδας, αἷμ' ἐμφύλιον,
νύμφας, γυναῖκας, μητέρας τε, χὡπόσα
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ', οὐ γὰρ αὐδᾶν ἔσθ', ἃ μηδὲ δρᾶν καλὸν,
ὅμως τάχιστα, πρὸς θεῶν, ἔξω μέ που

καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πείθεσθε, μὴ δείσητε. τἀμὰ γὰρ κακὰ
οὐδεὶς οἷός τε πλὴν γ' ἐμοῦ φέρειν βροτῶν.
Ο. Ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων, τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
. Οἴμοι· τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
. Οὐχ ὡς γελαστής, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ,
μήτ' ὄμβρος ἱερὸς, μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.
τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν,
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
. Πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.
Ρ. Καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν;
Ι. Ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
θνητῶν φανοῦμαι μηδενὸς προσήγορος.
Ρ. Ἔδρασ' ἂν, εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
πρώτιστ' ἔχρῃζον ἐκμαθεῖν τί πρακτέον.
Ι. Ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
Ρ. Οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἕσταμεν
χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.
Ι. Οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;

ΚΡ. *Καὶ γὰρ σὺ νῦν τ' ἂν τῷ θεῷ πίστιν φέροις.*
ΟΙ. *Καὶ σοί γ' ἐπισκήπτω τε, καὶ προτρέψομαι.*
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
οὑμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τ' ἐμοὶ
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον,
μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶσ', ἴτω.
παίδων δὲ, τῶν μὲν ἀρσένων μή μοι, Κρέων,
πρόσθῃ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου.
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
αἷν οὔ ποθ' ἡ 'μὴ χωρὶς ἐστάθη βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρὸς, ἀλλ' ὅσων ἐγὼ
ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην·
ταῖν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαί μ' ἔασον, κἀποκλαύσασθαι κακά.
ἴθ', ὦ 'ναξ,
ἴθ', ὦ γονῇ γενναῖε. χερσὶ δ' ἂν θιγὼν
δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον.
τί φημί;
οὐ δὴ κλύω που, πρὸς θεῶν, τοῖν μοι φίλοιν,
δακρυῤῥοούντοιν; καί μ' ἐποικτείρας Κρέων
ἔπεμψ' ἐμοὶ τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;
λέγω τι;
ΚΡ. *Λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,*
γνοὺς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.
ΟΙ. *'Αλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ*

δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αἳ τοῦ φυτουργοῦ πατρὸς ὑμὶν ὧδ' ὁρᾶν
τὰ πρόσθε λαμπρὰ προὐξένησαν ὄμματα·
ὃς ὑμίν, ὦ τέκν', οὔθ' ὁρῶν, οὔθ' ἱστορῶν,
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην.
καὶ σφὼ δακρύω· (προσβλέπειν γὰρ οὐ σθένω)
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας;
ποίας δ' ἑορτάς, ἔνθεν οὐ κεκλαυμέναι
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμάς;
τίς οὗτος ἔσται; τίς παραρρίψει, τέκνα,
τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς
ἐστὶν, γονεῦσι σφῷν θ' ὁμοῦ δηλήματα;
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων
ἐκτήσαθ' ὑμᾶς, ὧνπερ αὐτὸς ἐξέφυ.
τοιαῦτ' ὀνειδιεῖσθε. κᾆτα τίς γαμεῖ;
οὐκ ἔστιν οὐδείς, ὦ τέκν'· ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι, νὼ γάρ, ὣ 'φυτεύσαμεν,
ὀλώλαμεν δύ' ὄντε, μή παρά σφ' ἴδῃς
πτωχὰς, ἀνάνδρους, ἐγγενεῖς ἀλωμένας,
μηδ' ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισον σφᾶς, ὧδε τηλικάσδ' ὁρῶν,
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος·
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί.
σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτον γ' ἤδη φρένας,
πόλλ' ἂν παρῄνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι,

οὗ καιρὸς αἰεὶ ζῆν, βίου δὲ λῴονος
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.
ΚΡ. Ἅλις, ἵν᾽ ἐξήκεις δακρύων· ἀλλ᾽ ἴθι στέγης ἔσω.
ΟΙ. Πειστέον, κεἰ μηδὲν ἡδύ.
ΚΡ. Πάντα γὰρ καιρῷ καλά.
ΟΙ. Οἶσθ᾽ ἐφ᾽ οἷς οὖν εἶμι;
ΚΡ. Λέξεις, καὶ τότ᾽ εἴσομαι κλύων.
ΟΙ. Γῆς μ᾽ ὅπως πέμψεις ἄποικον.
ΚΡ. Τοῦ θεοῦ μ᾽ αἰτεῖς δόσιν.
ΟΙ. Ἀλλὰ θεοῖς γ᾽ ἔχθιστος ἥκω.
ΚΡ. Τοιγαροῦν τεύξει τάχα.
ΟΙ. Φῂς τάδ᾽ οὖν;
ΚΡ. Ἃ μὴ φρονῶ γὰρ, οὐ φιλῶ λέγειν μάτην.
ΟΙ. Ἄπαγέ νυν μ᾽ ἐντεῦθεν ἤδη.
ΚΡ. Στεῖχέ νυν, τέκνων δ᾽ ἀφοῦ.
ΟΙ. Μηδαμῶς ταύτας γ᾽ ἕλῃ μου.
ΚΡ. Πάντα μὴ βούλου κρατεῖν·
καὶ γὰρ ἀκράτησας, οὔ σοι τῷ βίῳ ξυνέσπετο.
ΧΟ. Ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ᾽, Οἰδίπους ὅδε,
ὃς τὰ κλείν᾽ αἰνίγματ᾽ ᾔδη, καὶ κράτιστος ἦν ἀνήρ,
ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς ξυμφορᾶς ἐλήλυθεν.
ὥστε θνητὸν ὄντ᾽, ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα, μηδέν᾽ ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ, μηδὲν ἀλγεινὸν παθών.

NOTES ON THE ŒDIPUS REX.

'age exhibits the palace of King Œdipus in Thebes: in front of ', on either side of the door, are the images of Apollo and Diana. lso stand erected, about which are seen, prostrate on the steps, of suppliants, holding olive-branches in their hands above and iem. The most central group is composed of old men, foremost is the priest of Jupiter: on the right are the young men, on the boys. Soon after the falling of the screen, (which corresponds to ing of the curtain" with us), Œdipus steps out and utters the ith which the tragedy commences.

' My children, new offspring of the ancient Cadmus, what ever are an] these sitting postures which, to my concern, ye occupy, ly overspread with suppliant boughs?"

This interjection is perispomenon (ὦ) when it stands before a ; otherwise it is oxytone (ὤ). ὦ τεκνα may be rendered "*my* ;" in such forms of address the English possessive pronoun is epresented in Greek by the interjection. Œdipus here addresses his as their father as well as their king.—Κάδμου. Cadmus, the founder s, or rather of the citadel Cadmea, was contemporary with Joshua, the son of Agenor, king of Phœnicia. He was ordered by his go in quest of his sister Europa, who had been carried off by and was forbidden to return until he had discovered her. After is search he consulted the oracle, and was directed to build a the place where a cow which he was to follow should sink down igue, and to call the country Bœotia. On the spot thus indicated ded Cadmea. There is a somewhat similar legend about the town of Durham.*—τοῦ πάλαι. This usage of an adverb with the very common in Greek, and is not quite inadmissible in English: e *then* Prime Minister." *οἱ πάλαι* = "the ancients."

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ras in conformity with the dying injunction of St. Cuthbert, that, occasion of an invasion by the Danes of the neighbourhood of l-place, his remains were exhumed by the principal ecclesiastics e, for the purpose of being borne out of the reach of pagan insult ilege. "Four months," says an old writer, "after the arriving at he Danes' war did cease; and then, intending to bring him rt's remains] back again to Chester, and coming with him on the

settling the question,—which involves the assignation to the same verb of the totally unconnected meanings "rush" and "sit,"—appears to be the least plausible of all. [But that the people really were in a sitting posture is plain from verse 10.]

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> ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
> θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ολέσσῃς.]

3. *ἱκτήριος*, contracted for *ἱκετήριος* is akin to *ἱκνεῖσθαι*, "to come," especially as a suppliant, "to beseech." Of the same family are *ἱκετηρία*, "a supplication," *ἱκέτης*, "a suppliant," *ἱκετεύειν*, "to be a suppliant," &c. The suppliants held in their hands branches of olive bound round with fillets of wood. These it was the custom for them to stretch forward and over their heads, and also to place upon the altars. If their prayer was not granted they left the branches on the altars; otherwise they took them away with them. The priests, particularly those of Apollo, wore chaplets on their heads formed of olive wrapped round with wool. These fillets of wool were, in either case, called *στέμματα*.—*ἐξεστεμμένοι*, "*completely* overspread." The preposition *ἐξ*, when compounded with a verb, often adds to the idea conveyed by that verb, the notion of completeness, or of the thorough accomplishment of the act expressed by the simple verb. Thus we have *ὁμολογεῖσθαι*, "to confess;" *ἐξομολογεῖσθαι τὰς ἁμαρτίας*, "to make a full confession of one's sins;" *φεύγειν*, "to flee;" *ἐκφεύγειν*, "to escape,—to accomplish a successful flight." In Latin *e* or *ex* has often the same force, as in the compounds *eniti, elaborare, edocere, ediscere, &c.* Opposite in force to *ἐξ* is *ὑπό*, which is found in composition with both verbs and adjectives: thus in Il. Δ. 423, *Ζεφύρου ὑποκινήσαντος* sc. *τὸ κῦμα*, "having ruffled it" (see note on p. 95 of Greek Delectus), and Lucian *τὸ σκαφίδιον ὑπόσαθρον*, "the little boat is somewhat rotten."

4. *πόλις*. This word is here much more appropriate than *ἄστυ* would be. *ἄστυ* refers to the site and the collection of buildings which form the city; whereas *πόλις* refers rather to the people dwelling there, to the collection of citizens. Hence *ἄστυ* never means "state," as *πόλις* so often does. The term *ἄστυ* was often specially applied to some old or sacred part of the entire city.—*γέμει*, "is full." This word is used only in the present and imperfect tenses, and always governs the genitive. Akin to it are *γεμίζειν*, "to fill;" and *γέμος, τό*, or *γόμος, ὁ*, "freight." [With the Greek *γέμειν* some persons connect the Latin *gemere*, "to groan;" inasmuch as, say they, groaning is the result of a *full*, overcharged heart. Possibly, however, the word is simply formed by onomatopœia, just like *ululare*, and many other verbs expressive of the creation of sounds.]

5. *παιάνων*. The original application of the word *παιάν* was to Apollo (from *παίειν*, "to strike"), because he slew the serpent Pytho. Then it came to mean a hymn addressed to Apollo, and, finally, a hymn addressed to any of the gods, whether supernal or infernal. This last fact will account for the variety of the subordinate meanings assigned to the word in the Lexicon. For instance, the verb *παιανίζειν*, "to chant the pæan," is said by Xenophon of soldiers entering battle and invoking by shouts the

ance of the god of war.* Virgil, Æn. VI. 657, represents the shades : blessed as "pæana canentes."

δικαιῶν is the participle present of the verb δικαιοῦν. The genitive of δίκαιος would be δικαίων.—παρ' ἀγγέλων ἄλλων, "from others as ngers."

αὐτός, "myself,—in person."—ὧδε, "thus, *i. e.* as you see." But render ὧδε in this and one or two other passages, "hither."—ἐλήλυθα, come;" perfect of ἔρχεσθαι.

"I, called Œdipus, who am renowned among all."—Compare Homer, 19;

> Εἶμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
> Ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει.

Virgil, Æn. I. 380;

> Sum pius Æneas, famâ super æthera notus.

modest are the words of the goddess Venus in Eur. Hipp. 1, 2;

> Πολλὴ μὲν ἐν βροτοῖσι, κοὐκ ἀνώνυμος
> Θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω.

djective κλεινός contains the root of κλῄζειν, "to celebrate." The Clio received her name from the circumstance of her presiding over y, that which celebrates the deeds of men and nations: to her is ed the first book of Herodotus' History.

πρέπων ἔφυς φωνεῖν, "it is fitting for you to speak:" ἔφυν sæpe postulat *sum*. For the use of *erat* in the sense of *est*, see Hor. xxxvii., and compare verse 1326 below.

11. τίνι τρόπῳ . . . στέρξαντες; "in what condition are you ; here. Is it that you have conceived some dread or some desire?" us enquires "do you deprecate a dreaded evil or supplicate a desired ." καθέστατε, the common perfect 2 plur. of καθιστάναι, is syncofor καθεστήκατε.—The perfect of στέργειν (στέργω, στέρξω, ἔστοργα) ns the root of our word "storge," which is applied to the desire of to sit.—ὡς θέλοντος ἂν κ.τ.λ., "since I should be willing to assist n every way, [if I knew the circumstances under which you are bled, τίνι τρόπῳ καθέστατε]." The presence of ἂν in a clause always s the existence of a conditional clause, which is often, however, stood, as in this instance. θέλοντος ἐμοῦ is a genitive absolute. προσαρκεῖν understand ὑμῖν; and regard πᾶν as the accusative of definition or of closer specification.

μὴ οὐ. To be scanned as one long syllable, as is always the case in poetry. These particles seldom occur in conjunction except after a ve. The negative is here contained in δυσάλγητος,† which is lent to οὐκ εὐάλγητος.

'he song before battle, which is meant here, was called παιὰν ηριος, to distinguish it from the παιὰν ἐπινίκιος, or song of triumph ictory.

Negatio quæ μὴ οὐ particulis præcedere debet continetur adjectivo γητος, quod cum particulâ negativâ est compositum."—Dindorf. are Antigone, 175.

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> ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
> θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ολέσσῃς.]

3. ἱκτήριος, contracted for ἱκετήριος is akin to ἱκνεῖσθαι, "to c especially as a suppliant, "to beseech." Of the same family are ἱκε "a supplication," ἱκέτης, "a suppliant," ἱκετεύειν, "to be a supp &c. The suppliants held in their hands branches of olive bound with fillets of wood. These it was the custom for them to s forward and over their heads, and also to place upon the altar their prayer was not granted they left the branches on the otherwise they took them away with them. The priests, partic those of Apollo, wore chaplets on their heads formed of olive wi round with wool. These fillets of wool were, in either case, στέμματα.—ἐξεστεμμένοι, "*completely* overspread." The prepositi when compounded with a verb, often adds to the idea conveyed b verb, the notion of completeness, or of the thorough accomplishm the act expressed by the simple verb. Thus we have ὁμολογεῖσθα confess;" ἐξομολογεῖσθαι τὰς ἁμαρτίας, "to make a full confess one's sins;" φεύγειν, "to flee;" ἐκφεύγειν, "to escape,—to accomp successful flight." In Latin *e* or *ex* has often the same force, as compounds *eniti, elaborare, edocere, ediscere, &c.* Opposite in force is ὑπό, which is found in composition with both verbs and adjectives in Il. Δ. 423, Ζεφύρου ὑποκινήσαντος sc. τὸ κῦμα, "having ruffled it note on p. 95 of Greek Delectus), and Lucian τὸ σκάφίδιον ὑπόσ "the little boat is somewhat rotten."

4. πόλις. This word is here much more appropriate than ἄστυ be. ἄστυ refers to the site and the collection of buildings which fo city; whereas πόλις refers rather to the people dwelling there, ' collection of citizens. Hence ἄστυ never means "state," as πόλις sc does. The term ἄστυ was often specially applied to some old or part of the entire city.—γέμει, "is full." This word is used only present and imperfect tenses, and always governs the genitive. Aki are γεμίζειν, "to fill;" and γέμος, τό, or γόμος, ὁ, "freight." [Wi Greek γέμειν some persons connect the Latin *gemere*, "to groan;" much as, say they, groaning is the result of a *full*, overcharged Possibly, however, the word is simply formed by onomatopœia, jus *ululare*, and many other verbs expressive of the creation of sounds.]

5. παιάνων. The original application of the word παιάν was to (from παίειν, "to strike"), because he slew the serpent Pytho. T came to mean a hymn addressed to Apollo, and, finally, a hymn add to any of the gods, whether supernal or infernal. This last fac account for the variety of the subordinate meanings assigned to the in the Lexicon. For instance, the verb παιανίζειν, "to chant the p is said by Xenophon of soldiers entering battle and invoking by shou

κουφίσαι. Translate: "for the vessel of the state, even as you your-f perceive, now labours greatly in the storm, and is no longer able to ar her head above the depths of the ensanguined tide." The likening of a ate or commonwealth to a ship at sea is frequent among poets; and to ne would such a comparison be more intelligible and grateful than to e Athenians, who were proud of their maritime supremacy. Cf. Antig. 0, and 994; Sept. Theb. 2; Hor. Od. I. xiv.; &c.—οὐχ οἷά τε (ἐστιν), is not able."

25. *φθίνω* is a more usual present than *φθίω*: in Homer always, and ually in Attic Greek, it is intransitive; the lengthened poetic form ινύθω may be either transitive or intransitive.—*ἐγκάρποις*, having the uit in them, that is "ripening." Translate "perishing with the ripening uits of the earth." *κάλυξ*, G. *κάλυκ-ος*, strictly "a pod, *or* husk," is onnected with *καλύπτειν*, as *equus* with *ἵππος*, *cloak* with *πέπλος*, *λύκος* ith *lupus*, &c.

26. *ἀγέλη*, "a herd," contains the root of *ἄγειν*. There is a similar elationship between the Latin *agmen* and *agere*, the English substantive rove and the verb *drive*, &c.—*βούνομος*, "wide-pasturing." See the ote on *βουλιμία*, Xenophon's Anabasis, page 119 of Part II.

τόκοισί τε κ. τ. λ., "and in unborn children of women;" that is, hildren whose mothers have not strength to bring them forth. Compare Kings, xix. 3.

27. *ἐν δέ.* Some join *ἐν* with *σκήψας*, translating the compound, "ingru-ns." Others translate by "simul," which signification it may have also n verse 179 below.—*ὁ πυρφόρος θεός*, "the fever-bearing god," meaning he pestilence itself. Compare the explanation of the scholiast: *ὁ πυρφόρος θεὸς = ὁ λοιμὸς ὁ πυρετοφόρος. τὸν γὰρ πυρετὸν πῦρ καλοῦσιν.* Anything pestilential (as here *λοιμὸς ἔχθιστος* in the next verse) was alled by the Greeks *Ἄρης, ὁ πυρφόρος θεός*. Compare verse 158 below.

28–30. *ἐλαύνει πόλιν*, "drives on the city" to destruction.—*δῶμα* here is employed in the sense of *πόλις*: *δῶμα Καδμεῖον* means Thebes, lower down called *ἄστυ Καδμεῖον*.—*γόος* is generally said of loud expressions of grief.

31–34. "Now I and these young ones [*i.e.* people] sit at the altar, judging [*κρίνοντες*] you not to be equal [*ἰσούμενον*] to the gods, but to be first of men [*i.e.* the most skilful] both in the ordinary occurrences of life and in the special interpositions of the gods."

35. *ἐκλύειν δασμόν* and *ἐκλύειν ἄστυ* are each correct, and therefore *ἐκλύειν ἄστυ δασμόν* is also correct. We may consequently translate, "who didst come and free the city of Cadmus from the tribute." But some editors place a comma after *ἐξέλυσας*, making *ἄστυ* an accusative after the verb of motion *μολών*. This verb is thus conjugated, *βλώσκω, μολοῦμαι, μέμβλωκα, ἔμολον.*

36. *σκληρᾶς ἀοιδοῦ δασμόν*, "the tribute of [*i.e.* imposed upon us by] the hoarse minstrel." *ἀοιδοῦ* is here a subjective genitive. See Cæsar, p. 181, note on III. x.

37. *καὶ ταῦτα*, "and that too." Compare Antig. 322,

καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

14. ἀλλ'. Distinguish ἀλλά, the conjunction, from ἄλλα, the neuter plural of ἄλλος. κρατύνειν governs the genitive (rarely the dative), as a verb of ruling. So τυραννεύειν, βασιλεύειν, αἰσυμνᾶν, ἄρχειν (when it means "to rule"), and some others.

15, 16. ἡλίκοι, "of what ages," i.e. of what different ages, young and old. The word is explained by what follows.—βωμοῖσι τοῖς σοῖς. Before the palaces of the kings it was usual to erect statues of and altars to Ἀπόλλων ἀγυιεύς* and his sister Ἄρτεμις, both of whom were from that circumstance called προστατήριοι. Frequently also private individuals testified their gratitude to a divinity by raising altars to him in front of their houses. Here, then, βωμοῖσι τοῖς σοῖς means "the altars before your palace."—μακρὰν (ὁδόν), "far."

17. οὐδέπω . . . σθένοντες, "not yet strong enough to fly far." This is said with reference to the children present. Children are often compared to young birds. Macduff laments his slaughtered young ones as his "pretty chickens;" and Juliet's nurse calls the young lady her "lady-bird." πτάσθαι is aorist infinitive of πέτεσθαι. Erfurdt reads πτέσθαι, and regards it as a contraction of the present infinitive.

18. ἱερῆς is the old Attic nominative plural for ἱερεῖς. It is contracted from the still older form ἱερῆες, and therefore the subscription of an ι under the ῆ is erroneous. ἐγὼ Ζηνός, "I [a priest] of Jove." The forms Ζηνός, Ζηνί, Ζῆνα, are more poetical than Διός, Διί, Δία. [There is a manifest kindredship between the forms *Jov-is*, *Jove*, and the sacred name *Jehovah*.] ἤθεος, in Homer ἠΐθεος, corresponds to the feminine παρθένος, signifying a youth unmarried, but arrived at the age of puberty. Its derivation is uncertain.—ἠθέων λεκτοί = λεκτοὶ ἤθεοι. So Eur. Hec. 191, ἀμέγαρτα κακῶν = ἀμέγαρτα κακά, "unenviable (i.e. direful) evils."

20, 21. ἀγοραῖσι. Altars and statues of the gods were numerous in the forum, or ἀγορά, which was the chief place of business.—διπλοῖς ναοῖς, "the two shrines" of Minerva: one dedicated to her as Athene Ismenia, the other as Athene Oncæa. [τέμενος, ἱερόν, ναός, may be thus distinguished: the first, which is akin to τέμν-ειν, "to cut," means the ground marked out, the entire sacred enclosure, the churchyard; ναός is related to ναί-ειν, "to dwell," and strictly means the shrine, that part of the temple where the god particularly dwells, or where his image stands; ἱερόν, properly signifying the sacred building or temple, is sometimes used in opposition to τέμενος as if = ναός, and sometimes in opposition to ναός as if = τέμενος. The form νεώς is also used by the Attic writers, but generally in the sense of "a temple."] Ἰσμηνοῦ is governed by ἐπί, and σποδῷ is governed by πρός, like the ναοῖς preceding. The temple of Ismenian Apollo stood on a hill by the brook Ismenus. It was surrounded by the ashes (σποδός) of the sacrificed victims; and these ashes were probably made use of on this occasion for the purpose of furnishing omens for the divination of the future. In like manner the Delphian πυρκόοι used to derive omens from the flames and ashes of sacrifices.

22. καὐτός = καὶ αὐτός, by crasis. See Greek Delectus, p. 73, note on xvii. 17. So in the next line of our text we have κἀνακουφίσαι for καὶ

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* The epithet ἀγυιεύς was given to Apollo as presiding over ways, for ἄγυια = via, vicus.

monly, ὄρνιν. In addition to the regular plural, the following forms are found in poetry: N. ὄρνεις, G. ὀρνέων, D. ὄρνῖσι (this is the regular and only form of the dative), A. ὄρνεας or ὄρνις.

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59—61. "For I know full well that you are all distressed, and yet, distressed as you are (νοσοῦντες) there is not one of you who is distressed equally with me (ἐξ ἴσου ὡς ἐγώ)." νοσοῦντες is nominative absolute. Œdipus departs from the more regular construction νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγώ, and substitutes the more emphatic and unequivocal form of expression which occurs in the text, to show his persuasion that not *one* even of his auditors suffered so much anxiety and distress as himself.

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And Aristoph. Ran. 61,

τοιουτοσὶ τοίνυν με δεδάρπτει πόθος
Εὐριπίδου, καὶ ταῦτα τοῦ τεθνηκότος.

καὶ τάδε is also similarly used, as in verse 809, below. In the presen passage we may supply some such word as ἐποίησας.—πλέον is her pleonastic; or it may mean "further" than the proposition of the riddle b the Sphinx. Franklin translates thus:

Thy grateful people saw thee, not by man,
But by the gods instructed;—save the land.

The words προσθήκῃ θεοῦ are emphatically opposed to ὑφ' ἡμῶν.—λέγε and νομίζει are Attic forms for λέγῃ and νομίζῃ, 2 sing. pres. indicativ passive. So we always find οἴει, ὄψει, and βούλει, instead of οἴῃ, ὄψῃ, and βούλῃ.—Distinguish βίος, "life," from βιός, "a bow."

40—43. ὦ κράτιστον κ. τ. λ., "O Œdipus, most excellent in the judg ment of all." Οἰδίπου κάρα is a periphrasis for Οἰδίπους. There are tw ways of declining this proper name; (1) Nom. Οἰδίπους, Gen. Οἰδίποδο or Οἰδίπου, and (2) Nom. Οἰδιπόδης, Gen. Οἰδιπόδου. It is derived from οἰδεῖν and πούς, and was applied to Œdipus from the circumstance of his fee having been skewered together when he was exposed on Mount Cithæron See Greek Delectus, pp. 91, 92.—του, unaccented, is for the enclitic τινός The preposition ἀπό, which is expressed in verse 43, is understood befor του in the preceding line.—φήμην, "oracular response."

44, 45. "Since I perceive that the issues of their plans are the mos successful to the experienced;" that is, in freeer English, "it is th experienced the issues of whose plans are the most prosperous." ζώσα = ἀσφαλεῖς, ἀδιαπτώτους [illegible]

47. εὐλαβήθητι, "urbi cave; ab interitu eam defende." Elmsley Wunder connects it with μηδαμῶς μεμνώμεθα in verse 49, and explain "cave tibi, ne meminerimus, &c." For the benefit of the tyro the follow ing rule is inserted, and it is left to him to determine from it the characte of the verb εὐλαβεῖσθαι. "(a). Verbs that are used only in the *middl* form are called Deponents. Their middle force is often so slight tha they are virtually active transitive verbs. (b). Deponent verbs ar divided into (1) Deponents Middle, those with Future and Aorist of th middle form: (2) Deponents Passive, those whose Aorist is of the passiv form. Their future is generally of the middle form." Arnold's Greel Grammar.

48—50. προθυμίας is the genitive of cause, or may be said to b governed by ἕνεκα understood. Out of zeal for the benefit of the countr had Œdipus jeopardized his life by confronting the sphinx; circumstance had again arisen which called for a similar display of patriotic alacrity [There is a reading προμηθίας = *providentiæ;* but the one in the text i preferable].—ἀρχῆς κ. τ. λ., "let us by no means recollect your govern ment as those who once stood prosperously, and afterwards fell." Verb signifying to recollect, or to forget, govern the genitive.—ἐς ὀρθὸν = ὀρθῶς So in verse 78, εἰς καλὸν = καλῶς.

51, 52. ἀσφαλείᾳ = ἀσφαλῶς.—ὄρνιθι αἰσίῳ = secundo omine; by fortunate interpretation of the enigma proposed by the sphynx. ὄρνις i thus declined: N. ὄρνις, G. ὄρνιθος, D. ὄρνιθι, A. ὄρνιθα, and less com-

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67. "And that I have traversed many paths in wanderings of thought." πλάνος = πλάνη. The latter form is always employed by Æschylus, the former invariably by Sophocles, and, except in a single instance, by Euripides.

70, 71. γαμβρός, akin to γαμεῖν, means any relation by marriage. Creon was the brother-in-law of Œdipus.—Πυθικά, "Delphic." This word is probably derived from the root of πυνθάνεσθαι, "to enquire," and is applied to Delphi on account of the celebrated oracle there. Some derive from Πυθών, the serpent slain by Apollo.—ὡς πύθοιτο. The optative tenses in Greek correspond in a great measure to the imperfect and pluperfect of the Latin subjunctive.

72. ῥυσαίμην. Ῥύειν = ἐρύειν, (εἰρύειν), the active, means "to drag or draw:" ῥύεσθαι, the middle, means "to drag or draw to one's self," and is said of a soldier who drags to himself, out of danger, his wounded comrade; hence it means generally "to rescue."

73. "Ad χρόνῳ adsumendum ex sequentibus τοῦ ἀπιέναι." Wunder. Translate, "and this day, compared with the time [that has elapsed since his departure] distresses me as to what he is doing." It is perhaps better, however, to regard ξυμμετρούμενον as the middle voice, and in agreement with με, and to translate, "and when I calculate the day within my own mind he makes me pensive on account of the length of time [that he is absent] as to what he does." This latter explanation is approved by Hartung, who, in order to indicate the close connection between χρόνῳ and λυπεῖ, interposes a comma between the former word and ξυμμετρούμενον. His metrical version renders thus:

> Und nun, die Tagzahl messend, macht bereit die Zeit
> Mir bange, wie's ihm gehe: denn u. s. w.

74, 75. τοῦ εἰκότος πέρα is much the same in meaning as πλείω τοῦ καθήκοντος χρόνου. The tautology may be accounted for by the serious earnestness with which Œdipus dwells on the protracted absence of Creon. Some critics, however, among them Porson, consider the second line as spurious, and in verse 74 read περᾷ (from περάειν = περᾶν) instead of the preposition πέρα. In support of this it is urged that the use of the word καθήκειν is confined to the Greek *prose* authors.

78. ἀρτίως. This word and its equivalent ἄρτι are very frequently used, —especially with the present tense,—with reference to something that has but just happened; they are so far opposite in meaning to πάλαι. Cf. Plat. Cirto, ἄρτι δὲ ἥκεις ἢ πάλαι; "are you but just come, or did you come some time ago?" Soph. Antig. 1283, γυνὴ δύστηνος ἄρτι τέθνηκε, "the unhappy woman has just died."

79. προστείχοντα = προσ-στείχοντα, "approaching." Hartung observes that to retain the first σ is unnecessary, for that the Greeks did not sound the σ before στ, "and their Orthography," he adds, "was not like ours [the German], calculated more for the eyes than for the hearing." What shall we say for the English language on this point?

80, 81. "O King Apollo, if he may but have come with some delivering fortune, even as he is beaming in look." Of ἄναξ the form ἄνα of the vocative (which must be distinguished from the preposition ἀνά) is used only in addressing a god, and even then but rarely among the Greek

tragedians. The final syllable of ἄνα is never elided. εἰ and εἰ γάρ with the optative are used in Greek like *si*, and *O si* in Latin, and like *O if*, and *if*. . . . *but* in English, to express a wish. Compare Hec. 824, εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι κ.τ.λ., "Would that I had power of utterance in my arms;" Juv. Sat. x., O si sic omnia (dixisset), "would that he had said all things thus;" Æn. VI. 187,

> Si nunc se nobis ille aureus arbore ramus
> Ostendat nemore in tanto!

τῳ is for the enclitic τινί. σωτῆρι is used adjectively in agreement with τύχῃ. There is an exclusively feminine form σωτεῖρα.

82. "At least (ἀλλά) as one may conjecture, he is glad." εἰκάσαι. The fuller form of expression would be ὡς εἰκάσαι ἔστι, where ἔστι = ἔξεστι.—οὐ γὰρ ἄν κ.τ.λ., "for otherwise he would not be marching along as you see [vid. note on verse 7 above], having his head crowned with the all-fruitful bay." For the expression οὐ γὰρ ἄν consult the note on ἄν, verse 82 above; the hypothetical clause, which is here suppressed, is "if he were not the bearer of joyful tidings (ἡδύσ):" this is implied in the word "otherwise" of our rendering. Those who had received cheering responses from the oracle were accustomed to return home with wreaths of bay upon their heads (coronati); but if the inspired announcements were of a gloomy character, or if any disaster befel the pilgrims on their homeward journey, they returned uncrowned. Cf. Liv. xxiii. 11, where Fabius Pictor is enjoined "sicut coronatus laureâ coronâ et oraculum adiisset et rem divinam fecisset, ita coronatum navem ascendere, nec ante deponere eam, quam Roman pervenisset." In Eur. Hipp. 785, when Theseus, after his return from the oracle, learns the death of his wife, he tears off the wreath which binds his brow, and exclaims that he is a δυστυχὴς θεωρός. εἷρπε is the imperfect of ἕρπειν, with which are connected *serpere*, *repere*, *serpent*, and a large family of words.

84. τάχ' εἰσόμεσθα is an expression of common occurrence, as in Antig. 634—σύμμετρος κ.τ.λ. The full construction would be ὧσ σύμμετρός ἐστι ὡς κλύειν, meaning literally, "he is so within distance as to hear;" that is, "he is within hearing distance." Observe the distinction between ὥs, "so," and ὡs, "as."

85. Œdipus now turns towards the approaching Creon, and addresses him aloud. As the palace of the King stood upon the Cadmea, Creon had been in sight for some time before he had arrived within hearing distance. He probably makes his entrance on the stage simultaneously with the commencement of his answer to the enquiry of Œdipus.—ἄναξ. This term (which contains the root of ἀνά, ἄνω) is commonly applied to the sons and near relatives of kings, and to the chief persons in the state. κῆδευμα is for κηδεστής, abstract for concrete. See note on τροφή, verse 1. "κῆδευμα is a more worthy and honourable appellation than κηδεστής. For these abstract nouns may, according to circumstances, indicate respect just as well as contempt." Hartung.

87, 88. Doederlein renders "aio omnia bene se habitura esse, si difficilia quoque ad bonum exitum pervenerint." He adds the following observation: "Sanabile esse malum, de quo consultaretur, Apollo responderat, et remedium commendaverat. Hactenus faustum oraculum. At idem reticuerat, ubi illud remedium posset reperiri: ei quoque parti oraculi

molestiori si satis fieret, omnia fauste fore spondet Creon." According to this view τὰ δύσφορα means the difficulties in the way of discovering the μίασμα χώρας spoken of in verse 98. But some editors place a comma after τὰ δύσφορα, which they regard as the subject of εὐτυχεῖν, and translate thus: "for I announce that even our calamities, if perchance they should eventuate rightly, will all prove beneficial." [The paraphrase of the Scholiast favours the interpretation of Doederlein: λέγω γὰρ, πάντα ἂν εὐτυχεῖν τὴν πόλιν, εἰ καὶ τὰ δύσφημα τύχοι κατ' ὀρθὸν ἐξέλθοντα.]

90. θρασύς, "emboldened." προδείσας, "apprehensive, dejected."

91, 92. These words are spoken by Creon to Œdipus: "if you wish to hear me, these drawing near [i.e. in the presence of these people], I am ready to speak: or if [you wish] to step within [I am at your service also]." The omission of εἰμί after ἕτοιμος is usual; the full construction would here be εἴτε καὶ στείχειν ἔσω χρῄζεις, ἕτοιμός εἰμι καὶ στείχειν ἔσω.

93. τῶνδε is governed by περί, as well as ψυχῆς.

95. λέγοιμι ἄν, "I should like to state." This employment of an optative with ἄν, in place of the indicative, was of constant occurrence in polite intercourse. In this line we have an instance of anastrophe of the preposition παρά. Dissyllabic prepositions are mostly oxytone; but when they are placed after the words they govern they are written as paroxytones. This accounts for πέρι (instead of περί) in the preceding verse, for ὕπερ (instead of ὑπέρ) in verse 164, for μέτα in 237, &c.

96—98. "King Phœbus plainly orders us to extirpate the defilement of the place,—since 'tis cherished in this very land,—and not to foster what is incurable." ἄνωγεν is perfect with present signification. Apollo tells them that the source of pollution is ἀνήκεστον, and that therefore nothing short of complete eradication will avail. Instead of ἐν τῇδ' some manuscripts have ἐκ τῆσδ'.

99—101. Œdipus propounds two questions, which Creon answers successively: (1) ποίῳ καθαρμῷ; to which the answer is ἀνδρηλατοῦντας. . . λύοντας; (2) τίς ὁ τρόπος τῆς ξυμφορᾶς; to which the answer is contained in τήνδε. . . . πόλιν. Translate, "By what purificatory process [does he order me to expel the pollution]? What is the nature of this casualty [from which we are suffering]?" ἀνδρηλατοῦντας and λύοντας agree with ἡμᾶς in verse 96. χείμαζον is the nominative absolute; but some read χειμάζει.

102. This is idiomatic Greek for what, according to our mode of expression, would be ποίου γὰρ ἀνδρός ἐστιν ἥδε ἡ τύχη, ἣν μηνύει; Observe μηνύειν = indicare (indico, indicavi, indicatum), whence "indicate," &c.; καταγγέλλειν = indicere (indico, indixi, indictum), whence "indict," &c.

104. πρὶν ἀπευθύνειν. The infinitive is generally employed after πρίν, except when a negative precedes, in which case we commonly find the subjunctive.

105. γ' ἐγώ. Some editions read γέ πω. But to represent Œdipus as saying that he had *not yet* (οὔ πω) *seen* a man whom he knew to be long since dead, is a manifest absurdity. There is also a reading γε που.

106, 107. τούτου θανόντος may be regarded as a genitive absolute; but Dindorf makes these words dependent upon αὐτοέντας.—τοὺς αὐτοέντας τινας, "his assassins, whoever they may be."—αὐτοέντης = the more

common αὐθέντης, is from αὐτός and ἔντεα, "instruments, tools, furnitnre." Hence αὐθέντης means (1) "one who does anything with his own hand;" (2) *especially* "an actual murderer;" (3) "an absolute master, an autocrat." It is sometimes used adjectively as in Æschylus, αὐθέντης ὅμαιμος θάνατος, "murder by one of the same family."—τιμωρεῖν, "to avenge another." In full construction the person avenged is put in the dative, the person on whom vengeance is inflicted is put in the accusative, as here and in verse 140 below. In verse 136, however, τιμωρεῖν is used in its primary signification, "to assist." The middle τιμωρεῖσθαι signifies "to avenge one's self" upon a person, that person being in the accusative.

108, 109. ποῦ γῆς. Compare the Latin expressions *ubi gentium? ubi terrarum? quo viæ?* &c.—ποῦ τόδ' κ. τ. λ., "where shall be found this obscure trace of an ancient crime?"

110, 111. τὸ δὲ ζητούμενον. Cf. Ter. Heaut. IV. i., "Nihil tam difficile est quin quærendo investigari possiet." τἀμελούμενον = τὸ ἀμελούμενον, "what is neglected."

112, 113. That Œdipus, the successor of Laius on the throne and the husband of his widow, should have never become acquainted with the fact that Laius perished when away from home, is a highly improbable circumstance, hardly to be accounted for satisfactorily by the excuse offered in verses 130, 131.—συμπίπτει, "encounters, meets with."

114. θεωρός est qui ad oraculum consulendum peregre proficiscitur. The object of Laius' visit to Delphi is stated by Jocaste in Phœn. 35, 36;

> . . . Λάϊός θ' ὁὐμὸς πόσις,
> τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν,
> εἰ μηκέτ' εἴη.

ἐκδημῶν, "quitting his home."

115. ὡς ἀπεστάλη. That is, in safety.

116, 117. "Did no messenger or fellow-traveller witness it, of whom one might learn and make use?" ὅτου, the genitive, is governed by ἐκμαθών; ἐχρήσατο would require the dative ᾧτινι. Porson, in his note on Medea, 734, lays down a rule, that when two verbs which govern different cases are used with reference to the same object, the object is expressed with one verb and omitted with the other.

118, 119. "[No]; for they are dead, all except some one person who, having fled through fear, though he saw it (εἰδώς), could relate nothing of what he saw except one circumstance." εἶχε is imperfect; ἔσχε would be second aorist. ἔχειν is often used (with, as some would say, an ellipsis of δύναμιν) to signify "to be able."

120, 121. "What? for to have become acquainted with one circumstance (τὸ ἓν μαθεῖν) might lead to the discovery of many, if we could get hold of a little germ of hope."

122. ἔφασκε, "he used to say." φάσκειν is frequentative of φάναι. The termination *sco* in Latin marks an inceptive verb; the termination σκω in Greek is generally frequentative, but in a few instances inceptive.—οὐ μιᾷ ῥώμῃ, "not with one [man's] strength," that is, not single-handed. This is a fabrication of the survivor to conceal his cowardice in running away.

125. ἐπράσσετο, "he was worked upon—bribed."—ἐνθένδε, "from this country."—ἐς τόδε τόλμης, "to such a pitch of daring."

εὐκλεᾶ, the accusative of εὐκλεής, is a spondee by synizesis: the line is therefore spondaic.—θάσσει. See note on verse 2 above. This verb is most commonly used intransitively, without a case, as Eur. Androm. 44;

. . . . . ἐγὼ
δόμων πάροικον Θέτιδος εἰς ἀνάκτορος
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162. Φοῖβον. The name Φοῖβος,—connected with φάος, φῶς, and, perhaps, with ἥβη,—was *originally* applied to Apollo as radiant with youthful beauty. His identification with the god of the sun was post-Homeric.—ἑκαβόλον = ἑκηβόλον = ἑκατηβελέτην. The two last are common in Homer as epithets of Apollo, "the far darter." Observe the evident relationship between Εκατος (which is another variety of the above-mentioned epithets) and Hecate, between Ἥλιος and Σελήνη, between the root of Δι-ος, Dianus or Janus, and Diana, &c.

163. ἀλεξίμοροι, "death-averting, warders off of fate." These three deities are here addressed collectively as θεοὶ ἀλεξίκακοι, *Dii averrunci.* The name Ἀπόλλων (= Ἀπέλλων) probably contains the root which appears in the Latin *pellere*, "the averter" of impending ill. The appellations ἀποτρόπαιος and κακῶν ἀπότροπος were also commonly given to this god.

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167—170. "Ye gods [on you I call], for I bear innumerable sufferings; and to my sorrow the whole people is distressed, nor is there in the mind any weapon of thought by which one shall defend himself;" mind and body are alike prostrate. ὦ πόποι = proh Dii. Δρύοπες δὲ πόπους τοὺς δαίμονας καλοῦσιν. Plutarch.—μοι. See note on verse 2. The lection adopted in the text is that of Suidas, which Elmsley retains. To it there are, however, two serious objections, (1) that it is unsupported by manuscript authority, and (2) that the contraction νῷ for νόῳ is scarcely ever found in the choral odes. Thore is a MS. reading οὐδ' ἔνι, but this would not agree with θανατηφόρῳ in the antistrophe. As the line is probably corrupt, and not yet restored, it may be permitted to suggest as a possible correction,

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many of the Greek states had in the temple separate *thesauri*, in which they deposited, for the sake of security, many of their valuable treasures. (Smith's Classical Dictionary.) Compare Xenophon, Anab. V. iii. 5, and the editor's note thereon.

152. Πυθῶνος. Understand ἀπό.—Pytho = Delphi, *hodie* Castri.

153. φοβερὰν φρένα is the accusative of closer specification; "my apprehensive mind is on the rack." ἐκτέταμαι is from ἐκτείνειν. Some editions have ἐκπέταμαι. Instead of πάλλων there is also a reading πολλῷ. Retaining πάλλων, the active voice, I should be disposed to regard it as governing αὐτὴν (i.e. φοβερὰν φρένα) understood.

154. Ἰήϊε. ἰήϊος (cum spiritu leni) may be connected with the verb ἰᾶσθαι, and mean "healing," for Apollo was the god of medicine; or it may mean "invoked with the exclamation ἰή." The epithet ἱήϊος (cum spiritu aspero) is connected with the verb ἱέναι, "to send," and is applied to Apollo as the sender of arrows, the far-darter, the god of archery.—Δάλιε = Δήλιε, "Delian." The Cyclades were so called from their *encircling* Delos, the birth-place of Apollo and Diana.

155—157. ἀμφὶ σοὶ ἁζόμενος, "standing in awe on account of thee." The meanings of ἅζεσθαι are (1), transitive, "to dread;" (2), intransitive, "to stand in awe, to be frightened."—τί μοι κ.τ.λ. This is the source of apprehension referred to in verse 153. Translate "as to what event thou wilt accomplish either new [i.e. of a character unprecedented, never known or experienced before] or returning (πάλιν) by reason of the revolution of years." Strictly πάλιν, as an adverb, is to be taken with ἐξανύσεις, and the construction is "whether thou wilt accomplish some new event, or whether thou wilt again bring about" some periodically-recurring phenomenon. If this be the correct explanation, νέος has here the meaning so often conveyed in Latin by *novus*, namely, "seen for the first time, before unknown, unprecedented, strange." But many commentators render νέον "now," and regard the succeeding words as referring to futurity. Thus Hartung in his literal metrical version; and so also Maurice in his Free Translation:

Daughter of hope, fair child of light,
What great events in time's dark womb conceal'd,
Are now emerging to our sight;
Or wait the circling hours to be reveal'd?

158. ἄμβροτε, strictly "immortal," is applied to the oracular response as proceeding from the immortal Jove: hence it may be rendered "celestial, heaven-sent." [Sag' es mir, himmlische Stimme, du Tochter der goldenen Hoffnung. Hartung.—There is the same connection between βροτ-ός and the Latin *mort-is*, *mort-alis*, &c., that there is between βλώ-σκω and μολ-οῦμαι. Compare the cognate words βλάξ and μαλακός, βλίττειν and μέλι, &c.] This line is a pure dactylic hexameter, as also the corresponding line in the antistrophe.

159. "To me invoking first thee, O daughter of Jove, &c." κεκλομένῳ is an agreement with μοι, the dative after προφάνητε in verse 163.

160. γαιάοχον = γαιήοχον = πολιοῦχον. Artemis is here so called as *Tutatrix Thebarum*. The epithet was also applied to Jupiter, Neptune, and Mercury.

161. ἃ = ἥ. "Who sits on a famous circular throne in the forum."

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171. *οὔτε τόκοισιν κ.τ.λ.*, "nor do women in child-birth raise themselves up from their groanful labours." After *ἀνέχουσιν* supply *ἑαυτάς*, and before *καμάτων* supply *ἀπό*: "non resurgunt iterum a Lucinæ doloribus." Maurice renders the antistrophe thus:

The mother, with convulsive tortures torn,
  Faints 'midst her pains, and languishes in death.
Her hapless infant, curst as soon as born,
  Imbibes pollution with his earliest breath.
    But hark! in louder bursts the pœans break;
The shores with wilder acclamations ring.
  Mad with the flames that revel through their blood,
Increasing throngs around our altars cling,
  And swift as rapid fire, or torrent flood,
    By myriads rush to Lethe's gloomy lake.

174, 175. "And one might behold one upon another, like a well-winged bird, more swiftly than irresistible fire, speeding to the shore of the western god [i.e. the infernal Pluto]".—*ἄλλον ἐπ' ἄλλῳ* = alium super alium.—*ἀμαιμάκετος* is derived by Doederlein from *α* intensive and *μαιμάσσειν*, which, like *μαιμάειν*, is formed from *μαίεσθαι* by reduplication. [There are two other derivations assigned, one "from *ἄμαχος*, by a kind of reduplication;" another from *μᾶκος*. To the latter it is sufficient to object that the antepenultimate of *ἀμαιμάκετος* is short.]—*κρεῖσσον πυρός*. Cf. Eur. Hec. 606; *ναυτική τ' ἀναρχία κρείσσων πυρός*.

176. The literal rendering of this line is "of whom an unnumbered city is perishing," where "city" is a noun of multitude, having the signification of "a body of citizens." Some read *ὧν ἀναρίθμων*, genitive absolute.

180. *ἀκτὰν παρὰ βώμιον*, "by the basement of the altar."

182. "And the pœan sounds clear, and the wailing voice in concert."—*παιὰν λάμπει*. Here the name of something invisible is the subject of a verb, the action indicated by which addresses itself to the sight. Compare verse 464, *ἔλαμψε φάμα*; Æsch. Agam. 774, *δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν*; Eurip. Androm. 775, *ἁ δ' ἀρετὰ καὶ θανοῦσι λάμπει*. Compare also Sophocles, Philoctetes, 189; and Cicero de Sen. IX., "Canorum illud, &c." This metaphorical usage of verbs whose regular subject would be an object of sight is, to a certain extent, accounted for on the principle that

Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus.—Hor. Art. Poet. 180.

γῆρυς, is feminine. Cf. Hom. Il. IV., 437, *οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς*. I have not seen any Lexicon in which the gender of this word is correctly stated.

183. *ὧν ὕπερ*, anastrophe for *ὑπὲρ ὧν*.—*χρυσέα*. There is a peculiarity about the contracted form of this adjective: namely, that it alters the accentuation. Thus from *χρύσεος* we have *χρυσοῦς*, which would regularly be from *χρυσέος*. See Greek Delectus, note on viii. 8, p. 69, and elsewhere.

185—190. "And [grant] that this pestilent Mars [i.e. the plague]—who now, without brazen shields, approaching with shouts, consumes me,—may retreat, an outlaw from the country, by a retrogade course, either to

the broad bed of Amphitrite, or to the Thracian wave devoid of hospitable harbours." Observe the similar forms of expression, ἄχαλκος ἀσπίδων, "without brazen shields,"—and ἀπόξενον ὅρμων, "without hospitable harbours." The common reading was ὅρμον, until emended by Doederlein. Mitchell has the following note: "ὅρμος is a haven:—the Thracian wave, i.e. the Black Sea, is anything but this; if it were one the chorus would not wish the πυρφόρος θεός so good a berth:—read therefore ὁρμῶν." [Ut nunc hæc leguntur, verba Θρήκιον κλύδωνα pro oppositione accusativi ὅρμον habenda sunt. Id per se incredibile: tam diversa sunt hæ notiones, ac ne illud quidem aptum, quod malum illud ablegatur in portum aliquem ubi quiescat, ac non in ipsum mare ubi pereat. Corrige ὅρμων. Nam ἀπόξενος vel ἄξενος ὅρμων pro ἄνευ ξενίων ὅρμων ex illo genere est: ἀψόφητος κωκυμάτων. Doederlein.]—By θάλαμος Ἀμφιτρίτας is meant the Mediterranean.

191, 192. "For if at its close the night leaves anything, this the day assails [τοῦτο ἦμαρ ἐπέρχεται]."

193, 194. "Him, O Jupiter, thou who wieldest the powers of the fiery lightnings, &c."—τᾶν ἀστραπᾶν = τῶν ἀστραπῶν.

195—205. "O Lycian King, would that I could celebrate* thine invincible shafts as sent forth as our assistants from thy golden-strung bows; and the fiery torches of Diana, with which she darts over the Lycian hills. I also invoke the golden mitred, ruddy [wine-faced], Evian Bacchus,—deriving a prænomen from this land, the companion of Mænads,—to advance, consuming with his blazing torch, against this god dishonoured among the gods." Λύκειος ἄναξ means Apollo, so called from one or other of the following reasons. 1. Because Lycia was one of the especial scenes of his worship,—particularly a placed called Patara, situated on the river Xanthus,—and there he is represented by the poets as passing the winter. Cf. Virg. Æn. IV. 144,

> Qualis ubi hibernam Lyciam Xanthique fluenta
> Deserit, ac Delum maternam invisit Apollo.

Hor. Od. III. iv. 64,

> . . . Qui Lyciæ tenet
> Dumeta natalemque sylvam
> Delius et Patereus Apollo.

2. The epithet may be from λύκος, "lupus," and may be applied to the god as the deliverer from the ravages of wolves. 3. It may be from λύκη, "diluculum," Apollo being the god of light.—χρυσομίτραν. Bacchus was so called from the ornamental band which encircled his head and confined his abundant locks.—εὔϊος from the cry εὐοῖ, like ἰήϊος, from the cry ἰή.—ἀπότιμον is the same as ἄτιμον, just as in verse 190, we have ἀπόξενος = ἄξενος.

206—208. "You ask: and as to what you ask, if you will hear and entertain what I have to say, and minister to the disease, you will receive succour and a deliverance from your troubles." αἰτεῖς. Œdipus is here

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* Others translate ἐνδατεῖσθαι, "to shoot abroad." It is a compound from δατεῖσθαι = δαίειν = δαΐζειν, "to distribute." The rendering given above is supported by Elmsley.

addressing the chorus through the Coryphæus, or leader, and therefore uses the singular number. Sometimes the plural is employed in speaking to the chorus.—*τῇ νόσῳ ὑπηρετεῖν*, "ea facere quæ morbi natura et ratio exigit." Cf. Shakespeare, Macbeth V. 3, "Canst thou not minister to a mind diseased?"—*κἀνακούφισιν* is by crasis for *καὶ ἀνακούφισιν*, from *κοῦφος*, "light, nimble," and, in a secondary sense, "frivolous;" *κουφίζειν*, "to be light," or "to make light, to alleviate;" *ἀνακουφίζειν*, "to raise up." In Eur. Hec. 103, we have the compound *ἀποκουφίζειν*, "to set free from, to relieve from:" *οὐδὲν παθέων ἀποκουφίζουσα*, "in no wise relieving thee from thy sufferings."

211. In Attic poetry *μὴ οὐκ* (or *οὐ*) always coalesce into one syllable; *ἐπεὶ οὐκ* form only two syllables.—*σύμβολον*, "a clue" to guide one.

212. For the common reading *ἀστός*, I have substituted *αὐτός*, the lection of Elmsley and others.—*εἰς ἀστοὺς τελῶ* = *εἰς ἀστῶν τέλος ἐλήλυθα*. The primary signification of *τελεῖν* is "to pay" taxes; then "to be assessed" at a certain rate, as belonging to a certain class; hence it sometimes means simply "to be numbered among,—to be enrolled as." Compare the expression *τελεῖν εἰς ἱππάδα* (or *ἱππέας*), "censeri inter equites."

214, 215. *Λαΐου τὸν Λαβδάκου*. Understand *υἱόν*. The ellipsis of *υἱός* and *θυγάτηρ* before a genitive is very common. *Λαΐον τὸν Λαβδάκου κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο* is idiomatic Greek for *κάτοιδεν ἀνδρὸς ἐκ τινος Λάϊος ὁ Λαβδάκου διώλετο*. With the expression *διολέσθαι ἔκ τινος* compare *θανεῖν ἔκ τινος* = *θανεῖν ὑπό τινός*.

217—219. "And if he is afraid [to inform, *πάντα σημαίνειν ἐμοί*], having hitherto suppressed the charge against himself [i.e. 'because it is against himself that the charge which he has suppressed lies'],"—still let him make a clear breast of it [*πάντα σημαινέτω*]." Observe that Œdipus says thus: if there be any one of you who has done this deed, who has hitherto kept his guilt concealed, and who now fears to confess, let him boldly and frankly avow his crime, for his only punishment shall be banishment from the land.—*πείσεται* is here the future of *πάσχειν*, it may also be the future of *πείθειν*.—For *ἀβλαβής*, "unscathed," some read *ἀσφαλής*, "safe."

222. "For I will pay his requital, and my gratitude shall be added." *τελῶ* is the Attic future: it is identical in form with the contracted present, as we have it in verse 212.

223—225. "But if, on the other hand, ye will continue silent, and if any one, fearing either for his friend's sake or for his own, shall reject what I have said what I will thereupon do, &c."

226—230. *τὸν ἄνδρα* is governed, not by *ἀπαυδῶ*, but by *εἰσδέχεσθαι* and *προσφωνεῖν*, and *τινα* is the subject to these infinitives (i.e. the accusative before them). Translate "and this man [the murderer of Laius], whoever he is, I forbid any one belonging to this land of which I possess the sovereignty and the throne either to receive into his house or to address, or to admit as his associate in prayers and sacrifices to the gods, or to sprinkle with lustral water." *χέρνιβας νέμειν*, to dispense the purificatory water before a sacrifice.

231. *ὠθεῖν* is governed by *κελεύω*, which is implied in the preceding *ἀπαυδῶ*.

233. *ἐξέφηνεν*, "plainly indicated." See note on verse 3.

234. τῷ δαίμονι means Apollo.

236—238. "And I pray that he who perpetrated the crime,—whether he has escaped detection being alone, or in confederacy with more,—may illdoer as he is, in ills drag out an ill-fated existence."—*νιν*. The enclitics *νίν* (in Homer *μίν*) and *σφέ* are used indifferently for all genders of the accusative (singular and plural) of *αὐτός*. In this passage *νιν* for *αὐτόν* is elegantly redundant. Let the reader mark the awful nature of the execrations which Œdipus is unwittingly pronouncing against himself.

239, 240. "And I further pray that if with my knowledge he be an inmate of my house, *I* may suffer the very curses which I just now invoked upon *his* head." *ἀρᾶσθαι* is from *ἀρά*, "a prayer, *or* a curse:" from this distinguish *ἄρα*, "then, so then," and the interrogative *ἆρα*, "num?" (= *μῶν*;)

245, 246. "For even if the deed [i.e. the murder of Laius] were not taken up by heaven, it would not be seemly for us to let it go thus unwashed away." *θεήλατος* is applied to anything appertaining to the gods, or regarding which they have manifested interest or concern.

248. *κυρῶ* (fr. *κυρέω*, fut. *κύρσω*), "I light upon, find; happen to be, *am*."

250. *γυναῖχ' ὁμόσπορον*, "a common wife." [*ὁμόσπορος* = *εἰς ἣν ἔσπειρε καὶ ἐκεῖνος καὶ ἐγώ*. The adjective is passive, as shown by the accent.]

251—253. "And common children would have been begotten, if issue had not failed him;" that is, if he had left issue, which he had, as Œdipus afterwards discovered to his horror. *κοινὰ κοινῶν παίδων* = *κοινοὶ παῖδες*. —*νῦν δ' ἐς κ.τ.λ.*, "but as it is fortune has dashed against his head," i.e. his hopes of posterity have been disappointed.

256—258. (*κἀπὶ* = *καὶ ἐπὶ*) *πάντ' ἀφίξομαι*, "and will resort to all expedients." Laius was son of Labdacus, who was a son of the Theban Polydorus, who was a son of Cadmus, who was a son of Agenor. *Λαβδακείῳ παιδί* = *Λαβδάκου παιδί*.

260. *ἀνιέναι*, "to send up, to permit or cause to grow up:" *θεούς*, in the preceding line is the accusative before this infinitive. The principal meanings of *ἄροτος* are (1) "tillage," and metaphysically, "procreation;" (2) "a crop," which is its signification here. The Scholiast renders it by *καρπόν*. By an easy zeugma *ἀνιέναι* governs *παῖδας* in the following line.

262. *ἐχθίονι*. Comparatives ending in *ίων* have the *ι* long in Attic Greek, but short in the other dialects. *ἐχθρός, ἐχθίων, ἔχθιστος* is like *αἰσχρός* (base), *αἰσχίων, αἴσχιστος*; *κυδρός* (glorious), *κυδίων, κύδιστος*, and some other adjectives.

266—269. "As you have comprehended me in the curse," if I am privy to the concealment or indifferent to the detection of the assassin.—*ἔχω*, "can I." *τὸ δὲ ζήτημα κ.τ.λ.*, "but it was the part of Apollo who sent [see verse 107], to declare this, namely, who in the world perpetrated this deed."

270. *ἀλλ' ἀναγκάσαι κ.τ.λ.* Goethe has a somewhat similar sentiment:

> Denn mit Göttern
> Soll sich nicht messen
> Irgend ein Mensch.

274—276. "I know that the venerable Tiresias sees the same things as

the divine Apollo, and any one enquiring on these points from him, &c." Distinguish ταὐτά, which is by crasis for τὰ αὐτά, from ταῦτα, which is from οὗτος.

277. ἐν ἀργοῖς ἐπραξάμην = ἀργῶς ἐπραξάμην. Translate "nor have I left this among things unaccomplished." Here we have an instance of litotes or meiosis, where less is actually said than the speaker intends to convey.

279. πάλαι . . . θαυμάζεται, "and his non-arrival has long filled me with wonder." πάλαι is frequently used,—like the Latin "jampridem," "jamdudum,"—in conjunction with a present tense, to denote a course of action or state of being which has continued for some time past and up to the present moment.

280. "And no doubt the other stories [that have been circulated in connection with the death of Laius], are absurd and exploded."

282. θανεῖν πρός τινος, θανεῖν ἔκ τινος, and θανεῖν ὑπό τινος are all allowable expressions for "to be put to death by any one." The last-mentioned is the most common in prose.

287—289. "But there is one who will convict him" οὐξελέγξων is by crasis for ὁ ἐξελέγξων.—τὸν θεῖον μάντιν. The epithet is applied to Tiresias as gifted with the divine faculty of prescience.—τἀληθές = ἡ ἀλήθεια.—Whilst the chorus are giving utterance to these words, the seer Tiresias makes his appearance on the stage, leaning on the arm of a youth, and escorted by the messengers whom Œdipus had dispatched to request his attendance.

290—294. ὦ πάντα νωμῶν, "O thou who art versed in all things." χθονοστιβῆς is compounded of χθών and στείβειν, (1) "to press down;" (2) "to tread upon." Akin to στείβειν is the Latin *stipare*, "to stuff full, to fill."—[εἰ καὶ . . . δ' ὅμως. Wunder cites Antigone, 234, κεἰ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως, which passage we have regarded as corrupt. However, although the passage in the text appears to be the only one in which δ' ὅμως in the apodosis follows εἰ, we have not ventured to cancel the δέ. Hartung.]—μοῦνον is Ionic for μόνον. "Licentiæ, quam in dialectis sibi permisere Tragici, fines accurate constituere perdifficile est; Ionismos tamen quosdam adhibuisse, sed parce et raro, extra controversiam est. Dixerunt utique ξένος et ξεῖνος, μόνος et μοῦνος, γόνατα et γούνατα, κόρος et κοῦρος, δορί et δουρί. Plures vero ex Homero invexit librariorum inscitia." Porson.

300—302. "Do thou, then, neither grudging a response from birds, nor from any other means [ὁδόν] of divination you may know, deliver thyself and the city."—φθονεῖν seldom governs the accusative as here; it is commonly followed by a genitive of the thing or a dative of the person.—ἔχεις = scis mente.—μαντικῆς. Understand τέχνης.—ῥῦσαι. It is only in the sense of "to rescue or deliver" that ῥύεσθαι, the shortened form of ἐρύεσθαι (active ἐρύειν or εἰρύειν), is employed. See note on verse 72.

304, 305. ἐν σοὶ γάρ ἐσμεν, "for on thee do we depend." "In te enim posita est omnis spes nostra." Cf. Œd. Col. 247, ἐν ὑμῖν, ὡς θεῷ, κείμεθα τλάμονες.—ἄνδρα δ' ὠφελεῖν κ. τ. λ., "and that a man benefit others as far as his knowledge and power go, is the most honourable of labours." Hartung translates ἀφ' ὧν ἔχοι τε καὶ δύναιτο, "mit seiner Kunst und Kräften."

306, 307. "Alas! alas! how terrible it is to know, where it advantageth not him who knows; for I, well knowing this, had forgotten it, otherwise I should not have come hither." By ταῦτα Tiresias appears to mean the maxim propounded by Œdipus, ἄνδρα δ' ὠφελεῖν, κ. τ. λ.—τέλη λύει = λυσιτελεῖ.—Distinguish δεινός, "dreadful," from δεῖνος, the genitive of δεῖνα, "such a one."

310, 311. . . . . Dismiss me from thy presence,
Thy future peace and mine depend upon it."

Maurice.

314, 315. "For I perceive that thy words do not tend to thine own advantage; I must take care, therefore, not to fall into the same course myself." Before ὡς we may supply some such word as ὁρατέον.—When the article and αὐτός coalesce so as to form one word, the neuter nominative and accusative singular is either ταὐτό, or, as here, with a ν added, ταὐτόν. The latter is by far the more common in the Tragic writers.

318, 319. "Ye are all unwise; but I will never (divulge), that I may not exhibit thy misfortunes, in declaring what I know." τἄμα = τὰ ἐμά, "that which is mine, namely, knowledge acquired by mine art." This passage is manifestly corrupt. Hartung reads thus:

ἐγὼ δ' οὐ μή ποτε
τὰ θέσφατ' εἴπω, μὴ τὰ σ' ἐκφήνω κακά.

322—326. τί ταῦτ' ἄλλως ἐλέγχεις; "Why dost thou vainly persevere with the enquiry?" The elision of the vowel at the end of the line is very uncommon in tragedy.—ἐλέγχειν = percunctari.—οὐκ, ὦ κακῶν, κ. τ. λ., "wilt thou never disclose it, O vilest of the vile—for thou wouldst even move to rage the nature of a stone,—but wilt thou continue to show thyself thus unyielding and impracticable?" ἄτεγκτος is from τέγγειν, "to moisten, to soften."—[Here we have the first specimen of that unhappy resentful impetuosity of temper, and that dictatorial conduct in Œdipus, which are intended to prepare the reader to behold his future dreadful sufferings with less poignant grief than he would otherwise have felt in beholding them. Tiresias, at his first entrance into the royal presence, respectful, diffident, and, from compassionate motives, reluctant to declare the portentous secret with which his bosom labours, becomes progressively irritated, until at length he pronounces his doom with all the majesty of an inspired prophet, provoked to just indignation by the contemptuous treatment and base suggestions of the royal delinquent. Maurice.]

327, 328. τὴν σὴν ναίουσαν. With σὴν Œdipus would naturally understand ὀργήν. The sequel, however, would open his eyes to a different explanation, which the language of Tiresias is susceptible of. This is the first dark hint thrown out by the seer,—a hint as yet unintelligible to Œdipus,—of the incestuous nature of the connexion existing between that monarch and her whom he called his wife. The concealed meaning of the speaker is, "You are not aware that your mother [τὴν σὴν sc. μητέρα] is dwelling with you, &c." Dale, preserving the ambiguity, translates,

> "Thou hast reproved my warmth; yet little know'st
> What dwells in thine own bosom; though on me
> Thou heap'st reproach."

Hartung, in a humorous note, remarks upon the feebleness and insipidity of the concluding clause, ἀλλ' ἐμὲ ψέγεις. He proposes instead ἀλλὰ λανθάνει, comparing Electra, verse 215, ἔξοιδ', οὐ λάθει μ' ὀργά. He suggests that, as in the words ἀλλά and λανθάνει, the termination of the one is identical with the beginning of the other, the initial λα or λαν may have been accidentally omitted; and that then, not knowing how to act with (ν) θανει, the copyist filled up the chasm from conjecture.

335. ὡς ὀργῆς ἔχω, "in such a state of anger am I."

336. "For know that it is my conviction that you were even accessary to the deed, and committed it, so far as not actually slaying him with your hands; and if you had been possessed of sight, I should have even said that this very act was thine alone."

340. ἄληθες; "indeed? is it even so?" Distinguish this exclamation of indignation or astonishment from ἀληθές, the neuter of ἀληθής, "true." This and the four following verses are thus rendered by the author of the "Free Translation" before referred to:

> "Hear me, proud prince; the curse thou hast pronounced
> On thine own head recoils: MURDERER, avaunt!
> For from this day, this day of thy disgrace,
> The meanest slave shall spurn thee as profane,
> Accurst of heaven, and sacred to its rage."

345. που, "by any means, possibly," is here the enclitic, not the interrogative adverb ποῦ; = quo?

346. "I *have* escaped,—I *am* acquitted,—for I cherish truth in its might,—for the truth which I cherish is mighty." τἀληθές = τὴν ἀλήθειαν. Observe the predicative position of ἰσχύον, or, as some editions have it, ἰσχυρόν.

347. πρὸς τοῦ (= τίνος) διδαχθείς; ἡ ἀπόστασις φανερῶς εἰς Κρέοντα. Schol.

350. "Did you not understand before? or are you tempting me to speak for thee?" For λέγειν Brunck substituted λόγων, translating "or are you trying my words?" that is, "are you trying whether I shall say the same thing to you a second time?" He thinks it most likely, however, that Sophocles wrote οὐχὶ ξυνῆκας; πρὸς τί μ' ἐκπειρᾷ πάλιν:

352. The construction is, φημί σε κυρεῖν ("are," see note on verse 248,) φονέα τοῦ ἀνδρὸς, οὗ φονέα ζητεῖς.

353. "But by no means with impunity shalt thou, twice at least, utter thy calumnies." This usage of the participle of χαίρειν is by no means uncommon: cf. Eur. Med. 399, χαίρων τις αὐτῶν τοὐμὸν ἀλγυνεῖ κέαρ., Herod., III., 69, οὗτοι μεν δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι δίκην. Opposite in signification is κλάων (from κλαίειν, Att. κλάειν, "to weep"), which may generally be rendered "to one's cost." Cf. Oed. Tyr. 391, 1142; Eur. Androm. 758, κλαίων ἄρα ψαύσει. Eur. Hipp. 1089, κλάων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται. Heracl. 271, κλάων ἄρ' ἅψει τῶνδε.—Similar in meaning to χαίρων in the present passage is γεγηθώς in verse 358.

356. *σὺν τοῖς φιλτάτοις*, "with thy nearest of kin," alluding to his wife, Jocaste, who was also his mother. *τὰ φίλτατα* is often used to denote one's dearest relations or closest connexions. Cf. Eur. Hipp. 969, and Eur. Hec. 15.

361. Observe the alliteration in this line. There is a line of Ennius, quoted by Cicero,* in his Cato Major, which abounds in *t*'s; O Tite tute Tati, tibi tanta, tyranne, tulisti." Euripides was satirised on account of his *σιγατίσματα*, nor was Sophocles free from the same fault. The following are a few examples:

ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι. Eur. Med. 476.

τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμούς. Eur. Iph. Taur. 772.

ὅσ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. Oed. Tyr. 415.

ὡς τὰς ἀδελφάς τάσδε τὰς ἐμὰς χέρας. Oed. Tyr. 1471.

[Of modern writers, few, if any, have made a more pleasing and dexterous use of this artifice in composition than Shakspeare. To take a few examples out of many: "You'll have your *n*ephews *n*eigh to you, you'll have *c*oursers for *c*ousins, and *g*ennets for *g*ermans." "To *F*all in *l*ove, with what she *F*eared to *l*ook on." "Rough quarries, rocks, and *h*ills w*h*ose *h*eads touch *h*eaven."

"The fresh streams ran by her, and *m*ur*m*ured her *m*oans,
Her salt tears fell from her, and *s*oftened the *s*tones."

All these instances occur in Othello.—"Duncan is in his gra*v*e: a*f*ter li*f*e's *f*it*f*ul *f*ever he sleeps well." "To-morrow, and to-morrow, and to-morrow, cree*p*s in this *p*etty *p*ace from day to day, &c." Macbeth.

"Our stern alarums changed to *m*erry *m*eetings,
Our *D*readful *m*arches to *D*elightful *m*easures."†

"He capers nimb*l*y in a *l*ady's chamber,
To the *l*ascivious p*l*easing of a *l*ute."
Richard III.

—"*F*ull *f*athôm *f*ive thy *f*ather lies." Tempest. "Le*f*t the *f*ond com*f*orts o*f* a *f*ather's love." Comedy of Errors.

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* Cicero might have quoted a line of his own, in which alliteration is more palpable than modesty: "O fortu*natam natam* me consule Rom*am*!" Juvenal ridicules this in his Tenth Satire.

† The employment of capital initials in this line for "dreadful" and "delightful" will be readily understood by the reader. Shakspeare is very fond of what we may perhaps term the antithetic alliteration observable in this line and in one before quoted from Othello: "To fall in love, &c." We may be allowed to adduce one more example from Romeo and Juliet:

Our *s*olemn hymns to *s*ullen dirges change,
And *b*ridal flowers serve for a *b*uried corse.

> "Sing, syren, for thyself, and I will dote;
> Spread o'er the silver waves thy glossy locks,
> And as a bed I'll take thee."
>
> Comedy of Errors.

In Hamlet there are probably more instances than in any other play].

362. ἄθλιος contains the root of ἀθλεῖν, "to toil, to be weary." Hence it means (1) "toil-worn;" (2) "oppressed;" (3) "miserable, wretched, pitiful, paltry." Distinguish ἆθλος (contracted for ἄεθλος), "a labour; a combat:" and ἆθλον, "a reward of victory; a struggle."—We shall see, before we come to the end of the play, in what manner the prediction of Tiresias was verified, namely, that Œdipus would soon himself be subject to the taunt of blindness.

364, 365. "You are sustained in one unbroken night, so that you will not injure either me or any other who sees the light." τρέφει is Attic for τρέφῃ, the second person singular, present indicative. "Brunckius secundas futuri passivi indicativi personas in ει semper, non in η, terminavit; secundas etiam præsentis ego ad eandem formam reduxi. Analogia nempe postulat, ut vocalis corripiatur in indicativo, producatur in subjunctivo, τύπτομαι, τύπτει, τύπτεται,—τύπτωμαι, τύπτῃ, τύπτηται. Neque causæ quicquam est, quare codicum auctoritas objiciatur; in his enim rebus nulla est codicum auctoritas. Satis constanter ει pro η præbent Aristophanis editiones. Pauca tamen loca sunt, ubi altera terminatio in aliquo MS. non ει stet. Contra apud Tragicos non raro dipthongum ει pro η offerunt MSS." Porson's Preface: in the Supplement he adds the following observation: "Esto, ut τύπτεαι in τύπτῃ ac τύπτει pari jure contrahere potuerint Attici, utram contractionem putas prælaturos? Certe eam quæ modos diversos distingueret."

370. "O wealth, and sovereignty and art surpassing art in this emulative life, how great is the store of envy attached to you." That is, to how great envy and odium is that man exposed on whom wealth or sovereignty have been conferred, or who has raised himself by his art above the level of his fellows.

372. ὅσος κ.τ.λ. . . . . How doth envy love
To follow and oppress you."—Franklin.

377—379. "Having suborned such a wizard as this, a trickster, a crafty knave, a juggler, who has eyes only in matters of gain, but as to the art [of divination] is blind." The term μάγοι was primarily applied to a philosophical and religious sect in Persia. They were originally worshippers of the sun, or rather, of the vivifying intelligence of which they regarded it as the most appropriate symbol; but afterwards, that they might have a representative of the Great Unseen ever before them, by night as well as by day, they adopted fire generally as the object of their adoration. The Parsees of India are descendants of these Magi. From the circumstance of many innovations having been introduced into the doctrine and discipline of the early Magi by Zoroaster,—who lived in the time of Darius Hystaspes,—he is sometimes styled, although not with strict accuracy, the founder of the sect. The term μάγοι was afterwards applied to "wise men" generally, and, in a bad sense, to "sorcerers, conjurors, &c." In the New Testament μάγος is a word seldom used in any other than a bad sense.

381. Literally, "how is it that you did not, when that chaunting bitch was here . . . . ?" But the Greeks applied the term *κύνες* to beings monstrous or terrible. Cf. Herc. Tur. 1277, *τήν τ' ἀμφικρανον καὶ παλιμβλαστῆ κυνα Ὕδραν φονεύσας.* Apollon. II. 289,

> *οὐ θέμις, ὦ υἷες Βορέω, ξιφέεσσιν ἐλάσσαι*
> *Ἁρπυίας, μεγάλοιο Διὸς κύνας,*

And similarly the Furies are called *κύνες* in Soph. Electr. 1387.

386. "But I, the know-nothing Œdipus, going along put a stop to her, hitting upon [the solution of her enigma] by my reasoning faculty, not having learnt it from augury." *ὁ μηδὲν εἰδὼς Οἰδίπους.* The insertion of attributive or qualifying clauses or groups of words between an article and the substantive with it agrees, is common in Greek and German, and is sometimes allowable in English. Thus, in Coleridge's Zapolya, we read

> "And the young steed recoils upon his haunches,
> *The never yet seen adder's* hiss first heard."

391. *κλαίων*, "to your cost."—*δοκεῖς μοι σύ*, "it seems to me (= I think) that you."—*χὼ ξυνθείς* = *καὶ ὁ συνθείς*, "and he who complotted."

392. *ἀγηλατήσειν*, "you will attempt to expel me as a pollution." This word contains the root of *ἄγος*, the same root being aspirated in *ἅγιος*, *ἁγνός*, and some other derivatives. The other factor is *ἐλατεῖν* = *ἐλαύνειν*. (Compare the compound *ἀνδρηλατεῖν* in verse 100.) Consequently *ἀγηλατεῖν* = *ὡς ἄγος ἐλαύνειν, διώκειν, φυγαδεύειν.*

394. *εἰκάζουσι* is here a participle agreeing with *ἡμῖν*.

308—400. Distinguish *εἰ καί*, "although," from *καὶ εἰ* (or, by crasis *κεἰ*), "if even, supposing even." The former implies that the thing is so; the latter that it is not. *ἐξισωτέον*, "[the right of] an equal reply is to be equally conceded to me."—*Λοξίᾳ*. The derivations usually assigned to this word are (1) from *λοξά*, "obliquely," because of the oblique course of the sun (Apollo) through the heavens; (2) from the same word, because of the ambiguous character of his oracular responses; (3) from the same word, in allusion to the position of the archer while shooting; (4) from *λέγειν*, *λόγος*, because Apollo was the interpreter of Jupiter, *Διος προφήτης*. The third explanation derives support from the circumstance that Artemis was also called *Λοξώ*.

401. "Wherefore I shall not be enrolled under Creon as my patron." The poet here alludes to an ancient law among the Athenians which required every *μέτοικος* (inquilinus) to choose some citizen as his patron or *προστάτης*.

402—405. "But, I tell thee, since thou hast taunted me with blindness, that thou, thou possessed of vision, discernest not in what a state of wretchedness thou art, nor where thou dwellest, nor with whom thou dost cohabit. Dost know from whom thou art?"

407, 408. "And, with dreadful advance (*δεινόπους*), thy mother's and thy father's curse, assailing thee on all sides, shall pursue thee out of this land." *ἀμφιπλήξ* is used actively here and in Trachin. 932. *ἐλᾷ* is the 3 sing. of the Attic future of *ἐλαύνειν*.—*δεινόπους*. Compare Byron's Giaour:

> "And long upon my troubled ear,
> Rang his dark courser's *hoofs of fear*."

410—412. "And what harbour shall not be a harbour of thy lamentation? [i.e. Into what bay or recess shall thy piercing cries of despair not enter?] What Cithæron shall not be quickly reverberative [i.e. What mountain shall not be responsive—shall not re-echo thy groans?]—when thou art become fully acquainted with that marriage, destitute of safe anchorage, into which thou hast sailed, having had a favourable voyage."

> . . . "What mountain, then,
> Or conscious shore, shall not return the groans
> Of Œdipus, and echo to his woes;
> When thou shalt look on the detested bed,
> And in that haven, where thou hop'st to rest,
> Shalt meet with storm and tempest."—Franklin.

415. "Which shall alike befal thyself and thy children."—ἐξισοῦν is neuter here and in Electra, 1194.

416. τοὐμὸν στόμα = τοὺς ἐμοὺς λόγους.—προπηλακίζειν, "to trample in the mud; to insult, treat with contempt:" from πηλός, "potter's clay, mud."

419. ἦ; = an?—πρὸς τοῦτον κλύειν. See Greek Delectus, p. 86, foot-note.

424. σχολῇ γ' ἂν κ.τ.λ., "I should have been slow to send for thee,—I should hardly have sent for you." With this usage of σχολῇ, compare Shakspeare, Titus Andronicus, II. 2; "I'll trust *by leisure* him that mocks me once."

426. γονεῦσι. The artful mention, in this place, of his *parents*, is a master-stroke of Sophocles, and has an electrifying effect both on Œdipus and the audience.—Maurice.

430. A sarcastic allusion on the part of Tiresias to the boast of Œdipus (v. 383) of the skill he had displayed in solving the Sphinx's enigma.

432. Compare Fatal Marriage, V. iv.,

> "Why that which damns most men, has ruined me,
> The making of my fortune."

437. ἄπειμι εἰπὼν (ἐκεῖνα), ὧν κ.τ.λ.

438. ἔσθ' ὅπου = est ubi, "somewhere, somehow:" so ἔστιν ὅτε or ἔσθ' ὅτε = est quum; ἔστιν ὅπως, ἔστιν ὃς κ.τ.λ.—ὀλεῖ, is Attic future of ὀλλύναι.

439—441. "But I tell thee that this man, whom thou hast so long been seeking for, threatening, and proclaiming the murder of Laius,—he is here, by report a foreign settler, though presently it will be manifest that he is a Theban native." (οὐδ' ἡσθήσεται τῇ ξυμφορᾷ.) "but he shall not rejoice in his good fortune." Under other circumstances the King might rejoice in the discovery of his being a native Theban instead of an alien; but in the present case that discovery will be attended by the most appalling revelations.

445, 446. Compare Seneca's Œdipus, 656; "repet incertus viæ, baculo senili triste prætentans iter."—σκήπτρῳ προδεικνύς = προδεικνὺς τὴν ὁδὸν τῷ σκήπτρῳ, "feeling,—*or* groping on—his way with a staff."

447. φανήσεται ξυνών. See Greek Delectus, p. 72, note on xiv. 8.

450. ὁμοσπόρος. This accentation seems to be demanded here by the active signification of the word: whereas in verse 250, ὁμόσπορος, applied

to a female, is passive in meaning. Translate "of his father, the wife's husband and the murderer." The rule concerning the accentation of such adjectives is this: (1) when the signification is passive, the adjective is proparoxytone, as *μητρόκτονος*, "mother-*slain*, slain by one's mother;" (2) when the signification is active, the adjective is paroxytone if the penult be short, oxytone if the penult be long, as *μητροκτόνος*, "mother-*slaying*, matricidal;" *μελοποιός*, "lyric, tuneful."

453—462. "Who is it whom the oracular Delphic rock has declared to have perpetrated with blood-stained hand unutterable of unutterable [deeds]? Now is it time for him to ply his foot in flight more nimbly than the storm-swift horses: for the son of Jove all in arms is darting down upon him with fire and lightnings, and dread unerring fates follow in attendance on him." For a complete vocabulary of the words in this chorus, with a considerable number of their primitives, derivatives, compounds, and synonymes, the reader may consult the Greek Delectus, pp. 57, 58.—*ὁ Διὸς γενέτας* = Apollo.

463—466. *ἔλαμψε*. Compare verse 182 above, and note.—*τοῦ νιφόεντος Παρνασοῦ*. Compare Lord Byron's apostrophe to Parnassus, in Childe Harold: "soaring snow-clad through thy native sky."—*πάντα ἰχνεύειν*. The mandate of the oracle was "for every one to search for,—to assist in tracing."

463—472. "For he wanders under a wild wood [i e. where wild woods hang over him], both over caves and rocks, like a bull, in wretched solitude, with wretched foot, avoiding the oracular responses from the bowels of the earth."—*ἀγρίαν ὕλαν*. Cf. Œd. Col. 348. Identical with *ὕλϜη* is the Latin *sylva*.—*ταῦρος κ.τ.λ.* Cf. Virg. Geor. III. where the poet speaks of the vanquished bull:

> "Victus abit longeque ignotis exsulat oris
> Multa gemens ignominiam, &c."

ἀεὶ ζῶντα, "ever living,—in undiminished force."

473—478. "But yet fearfully, fearfully does the skilful seer discompose me, who neither acquiesce in nor contradict [what he asserts]; nay, am bewildered as to what I shall say." Notwithstanding that, as I have said [the chorus is speaking in the singular number], the murderer of Laius must be a lonely wretched wanderer,—yet still the charge preferred by the soothsayer against Œdipus does cause me much uneasiness, for I have nothing in the shape of evidence to rebut it, or to warrant me in rejecting it as false.—*πέτομαι κ.τ.λ.*, "but I flutter on the wings of expectation,* understanding neither the present nor the future." The word *ὀπίσω* frequently (Hermann says *always*) refers to the future, when used in regard to time. [See Greek Delectus, supplementary vocabulary, p. 98.] In Iliad *α*, 343, the correct interpretation is probably that which takes *πρόσσω καὶ ὀπίσσω* as equivalent to *præsentia et futura*. In Iliad *γ*, 160, we have *μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο*, where the meaning of *ὀπίσσω* is plain; "nor be left as a bane to us and to our children *hereafter*." Compare Stob. *θνητὸς πεφυκὼς τὠπίσω πειρῶ βλέπειν*.

479—487. "For neither at any time previously nor now have I become

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* "Terror and doubt alternate shake my soul."—Maurice. *ἐλπίδες* is neither *hope* alone, nor *fear* alone, but both.—Hartung.

aware that any animosity existed either in the children of Labdacus* [against the son of Polybus], or in the son of Polybus [(for so the chorus imagined Œdipus to be) against the children of Labdacus]." The full form of expression would be ἢ Λαβδακίδαις πρὸς τὸν Πολύβου, ἢ τῷ Πολύβου πρὸς Λαβδακίδας.—πρὸς ὅτου κ.τ.λ., "on account of which,—using it as a proof,—I should assail the popular character of Œdipus, and become to the son of Labdacus an avenger of his mysterious death." The chorus reasons with itself thus: the King would not have slain Laius without a cause; but I never heard of any feud existing between them or their families; and therefore, in the absence of all appearance of motive on the part of Œdipus, I do not see why I should make exception to the general feeling among the people in his favour, and, on the unsupported assertion of Tiresias (below v. 490, sqq.), brand him as a murderer.

491. πλέον ἢ 'γὼ φέρεται, "is of more account than I,—has greater weight than I." On the sentiment contained in these lines, Hartung remarks: Euripides has, in several passages, displayed similar rational views concerning soothsaying (das Seherthum). One is glad to see that Sophocles was not inferior in candour and frankness to his enlightened contemporaries, among whom were a Pericles and a Thucydides.

496. μεμφομένων ἔπος, "the statement of those who blame the King," that is, the declaration of Tiresias. ἔπος is the accusative governed by καταφαίην, "assent to, agree in, accord with."

502. ὄφλειν κακίαν, "to incur a charge." Similarly, ὄφλειν γέλωτα, "to incur ridicule;" ἀμαθίαν ὄφλειν, "to incur the imputation of ignorance."

503—512. πεπυσμένος is from πυνθάνεσθαι. Observe the variety of constructions of which this verb is susceptible: (1) πυνθάνεσθαί τί τινος, "to inquire, *or* learn, something from some one;" (2) πυνθάνεσθαί τι ἀπό (*or* παρά, ἐκ, πρός) τινος, all of which expressions are like the preceding in signification; (3) πυνθάνεσθαί τι, where only the thing heard is specified, as is the case here, the words δειν' ἔπη. . . . Οἰδίπουν being the object; (4) πυνθάνεσθαί τινος, "to hear news of some one;" (5) πυνθάνεσθαί τινά τινος, "to enquire about some one from another." κατηγορεῖν governs an accusative of the charge, and a genitive of the person against whom it is brought. From vv. 504 and 915, the play is said to have taken its name of Οἰδίπους Τύραννος. [τύραννος is akin to κοίρανος, as *telum* to κῆλον]. ἐν ταῖς ξυμφοραῖς ταῖς νῦν, "in this dark moment."—Maurice.

". . . whilst desolation spreads
On every side; and universal ruin
Hangs o'er the land."—Franklin.

νομίζει πεπονθέναι, "he imagines that he has suffered." See Greek Delectus, p. 91, on φῂς κολάζεσθαι. βάξιν, "report, aspersion." κακός, "traitor."

518. ἐξ ὀμμάτων ὀρθῶν, "with steady eyes." Compare Hor. Od. I. iii. 18, "rectis oculis," where, however, some read *siccis*. Compare, also, verse 1375 below, and Porson's note on Hecuba, 958.

522. "Fellow! how come you here?"

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* Meaning particularly Laius, the son of Labdacus. See verse 257 and note.

and citizens having learned that Ed. the King accuses me in grievous terms
me before you ill brooking it. For in these the distresses of [illegible]
if he considers himself to have suffered aught at me
by word or deed tending to his injury [illegible]

524. τοῦδε τἀνδρὸς = ἐμοῦ. So frequently ὅδε ἀνήρ = ἐγώ, and *hic homo* = *ego*.

534, 535. οἶσθα κ.τ.λ., "Do,—do you know what?" for, if not, I will tell you.—ἴσα. The penultimate of this adjective is always long (ἶσος) in Homer, who also uses the form ἐΐσος (but only in the feminine), likewise with a long penultimate. In the Attic writers the ι is usually short; in the others doubtful.—κᾆτα = καὶ εἶτα. See Greek Delectus, pp. 73, 74, note on xvii. 17.—λέγειν σὺ δεινός, "you're a clever fellow at speaking (du bist ein starker Redner)." Cf. Æsch. Prom. 59, δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους.

550. ἔρρει is present, though referring to the past. ἔρρειν, "to disappear, to come to a bad end, to perish." In the imperative it answers to the Latin "abi in malam rem." Cf. Aristoph. Plut. 604, ἔρρ' ἐς κόρακας θᾶττον ἀφ' ἡμῶν.—ἄφαντος ἔρρειν, "to perish unseen."

556, 557. ἔρευναν ἔσχετε = ζήτησιν ἐποίησατε.—πῶς δ' οὐχί; "of course,—to be sure we did."

567. γήμας ἔχεις, "you have in marriage." γήμας is the aor. 1 participle of γαμεῖν. In the active this verb is used of the man, like the Latin *ducere*, and governs the accusative; in the middle it is used of the woman, and governs the dative, corresponding to the Latin *nubere*. Thus, γυναῖκα γαμεῖν = uxorem ducere; γαμεῖσθαί τινι = alicui nubere. Sometimes, however, the middle γαμεῖσθαι is said of the bride's parents, "to betroth, to give in marriage." In modern Greek the verb meaning "to crown" is also used in the sense of "to marry;" it being the custom in Greece to wreathe the heads of the bride and bridegroom with a garland.

570. ἐμοῦ. This is the emphatic form of the pronoun: were it not so, this line would furnish no answer to the question just asked by Creon.

571—573. "Am I, a third, not equally associated with you both?"—"It is in this that you show yourself a treacherous friend." Notwithstanding your closeness to my person and my throne, you conspire against my life. φαίνει is the Attic 2 sing. pres. indicative. οὐκ. . . . λόγον, "not if you would reason with yourself." As regards ὡς ἐγώ, it is usual to supply ἐμαυτῷ δίδωμι λόγον. Doederlin, however, prefers understanding it thus: ὡς ἐγώ σοι λόγον ἔδωκα καὶ δώσω. "Ut ego tibi non dedignatus sum rationem vacuus irâ et superbiâ reddere, ita tu quoque eandem moderationem præsta, ut apud tuum te judicium sistas, ibique cave ne libido et cupiditas, quâ nunc maxime teneris et occæcaris, rationi et veritati, quasi cognitori cuidam et judicaturæ, respondere nolit, ut rei contumaces solent."

575. ξὺν φόβοισι. . . . εὕδοντα. Compare Shakespeare, the Second Part of King Henry IV., Act iii. scene 1. A similar spirit is breathed in many passages of King Richard II.

577. By a similar argument does Hippolytus (v. 1013) seek to exculpate himself from the charges brought against him by his stepmother.

588—590. "For in me exists for them the power of obtaining every thing." Omnia quæ cupiunt ut consequantur in me positum esse intelligunt.—ἐνταῦθα = ἐν ἐμοί, and ἔνι = ἔνεστι.—τυγχάνειν, "to meet with, to obtain," governs the genitive: rarely, as here, the accusative. From this circumstance, and because the line as it stands is destitute of cæsura, some editions read

τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἔνι.

—κεῖνα means royalty with its attendant cares and dangers; τάδε the substantial enjoyments of an influential position in private life.—οὐκ ἂν γένοιτο κ.τ.λ. The most usual interpretation of these words is "a rightly thinking mind—a well-disposed mind—cannot be treacherous," as you have asserted that I am. This would, as Hartung observes, be a petitio principii on the part of Creon: Œdipus has expressly charged him with having an *ill*-disposed mind (v. 542). The verse appears, however, to be susceptible of a rendering widely different from the foregoing. Creon had been insisting upon the preferableness of his present position to the actual occupation of the throne: and he now says "a mind fairly estimating these relative advantages cannot be ill-disposed towards the King, as you suppose; but," he adds, "not only is my *interest* opposed to any attempt to supplant you,—not only would prudential considerations deter me from a step,—but I have an innate abhorrence of such a design, and would not in any way be accessary to its accomplishment." [Hartung's lection and explanation are as follows. He reads

οὐκ ἂν γένοιτο νοῦς καλὸς κακῶς φρονῶν.

Creon proudly urges his noble birth, his education and training, and his conduct and character up to the present time (that is νοῦς καλός, "ingenium liberale") as affording presumptive evidence of his innocence of the ignoble and dastardly conduct imputed to him by his royal brother-in-law.]

591, 592. For the sake of a perfect antithesis in these two lines, Hartung adopts the reading

ἀλλ' οὔτε δράστης τῆσδε τῆς γνώμης ἔφυν,
οὔτ' οὖν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.

595. τερασκόπος is a poetic form of τερατοσκόπος, "one who interprets τέρατα (= prodigia atque portenta)." λαμβάνειν has sometimes the meaning of "to detect, to find one out." Compare verse 451 above.

596—602. μή μ' ἁπλῇ κ.τ.λ., "take me and put me to death, not by a single verdict, but by a twofold one, mine own and yours; but do not blame me independently [i. e. without any reliable evidence] on the strength of an ill-defined suspicion."—φίλον γάρ κ.τ.λ., "for to cast off a worthy friend I pronounce the same as when a man throws away his life, which is dearest to him."

606. εὐλαβουμένῳ. Understand σοι.

614—617. "When you have first shown what is the nature of the grudge you bear me." [For φθονεῖν there are the readings φρονεῖν and φθάνειν.]—ὡς οὐχ ὑπείξων κ.τ.λ., "do you say this with the intention of not submitting or complying?"—"Yes, for I already perceive that you are not wise."—τὸ γοῦν ἐμόν = τὸ γοῦν σύμφερον εὖ φρονῶ, "at least for my own interest I am."—ἀλλ' ἐξ ἴσου κ.τ.λ. = ἀλλὰ καὶ τὸ ἐμὸν σύμφερον ἐξ ἴσου δεῖ φρονεῖν σε.

618—620. εἰ δὲ ξυνίῃς μηδέν, "but if you understand nothing of the matter?" How can you say this of me (ἀλλ' ἔφυς κακός), when you refuse to hear reason upon the subject; when you act upon mere surmise, without any knowledge of the facts? In the following verse Creon is interrupted by Œdipus; ἄρχοντος is the participial portion of a genitive absolute.—κἀμοὶ μέτεστι, "I also have an interest in." μέτεστι governs

a genitive of the thing and a dative of the person. Sometimes the substantive μέρος is expressed as its nominative case: e.g. Eur. Iph. T.; μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος.

626. ἴδια κινοῦντες κακά. Compare Othello's rebuke to the combatants in Cyprus:

> ". . . What, in a town of war,
> Yet wild, the people's hearts brim-full of fear,
> To manage private and domestic quarrel!
> 'Tis monstrous!"

628—631. "Substantivum est τὸ μηδέν, *rem levem*, *rem nihili*. Qui τὸ μηδὲν ἄλγος conjungunt, duce Schol. min. τὴν οὐδαμινὴν λύπην, demonstrare debebunt, τὸ μηδέν adjectivi loco substantivis addi posse." Doederlein, following Musgrave.—ὅμαιμος means strictly "a relative by blood;" Creon here uses it of his "sister." He might—though as yet he knew it not—have applied it with equal propriety to him whom he styles ὁ σὸς πόσις. The opposition between "you who are my relative by *blood*," and "this man who is thy relative by *marriage*," was probably not undesigned by the poet. Translate "sister, thy husband, Œdipus, determines to inflict terrible things upon me, condemning me to two evils; either to expel me from my father-land, or to seize and slay me." [In verse 630, as it stands in the text, κατά . . . . κρίνας is an instance of tmesis; the third foot is a dactyl; and both these circumstances are of constant recurrence. In most editions, however, the line stands thus:

δρᾶσαι δικαιοῖ δυοῖν ἀποκρίνας κακοῖν,

in which δυοῖν must be considered as a monosyllable, which would be an extraordinary instance of synizesis; and in which the antepenultimate syllable of ἀποκρίνας must be lengthened, a process sometimes, but very rarely, resorted to by the poets in words of similar composition.]

633. εἴληφα. See note on verse 595 above.—τοὐμὸν σῶμα = με. Cf. Eur. Alc. 637; οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ, i.e. ἐμὸς πατήρ.

646. ἐν αἰτίᾳ βαλλειν, "to involve in a charge; to accuse, hold guilty."

648. ἐπίστω ζητῶν, "know that thou seekest." See note on Xenophon, Anabasis, I. iii. 1, συνοιδα κ.τ.λ.

650—658. "No, by the sun the foremost god of all the gods; since may I perish by what is the last extreme of misery, deserted by the gods, forsaken by my friends, if I entertain this design. But my perishing country agonises the soul of ill-fated me, and especially if to past calamities shall superadd themselves the evils proceeding from you two." τρύχειν or τρυχοῦν, "to wear away, to afflict, to distress or harrow."—προσάπτειν = accedere.

636—666. "'Tis plain that thou yieldest with abhorrence: but thou shalt be oppressed with remorse (βαρύς), when thou shalt have passed through thy rage [i.e. when this burst of anger shall have blown over.] It is to themselves—and it is just it should be so—that such dispositions [as those of yours] are most distressing to bear."—"Will you then not leave me and be off?"

668—671. τί μέλλεις κομίζειν, literally, "why are you *going* to conduct me?" i.e. "why do you delay? why don't you do it at once?" μέλλειν,

in the sense of "to be *going* to do something, to delay, to hesitate," is used only in Attic Greek; it is followed by a present or aorist infinitive, never by a future. The reply of Jocaste is, "[I will conduct him in], when I have learned (*μαθοῦσα*), &c." *δόκησις ἀγνὼς λόγων*, *ambiguæ voces.*—*δάπτειν* is here used of the mind, "to gnaw, to grieve, to irritate." So also the lengthened form *δαρδάπτειν*, as in Aristoph. Ranæ, 61; *δαρδάπτει με πόθος Εὐριπίδου.*

677—687. "Seest thou to what a length thou hast arrived,—though thou art a man honest in purpose,—checking and depressing my feelings?" "O King, I have not only said so once, but be assured that I should be palpably mad, bewildered in matters of intelligence, if I should forsake thee, who didst waft right on my beloved country, when it was labouring in difficulties."—*οὐρίζειν*, "to waft with a fair wind," is from *οὖρος*, "a fair wind." From this distinguish *οὐρός*, "whey, the scum of the blood," and *οὐρός*, "a groove" down which the galleys glided into the water. *οὖρος* may be connected with *αὔρα*, the Latin *aura;* or, perhaps, with *οὐρά*, *cauda*, as meaning "a wind *aft*, a wind blowing *astern.*"

695, 696. The sense of the reply of Œdipus seems to be this; he has suborned a prophet, and bribed him to prefer the charge against me; for as far as he [Creon] is personally concerned, he steers clear of making a direct charge,—he keeps his own mouth free from the utterance of a formal accusation against me; he rather speaks by the mouth of the seer whom he has hired to be his tool.

699. *ἔχον*. Understand *μέρος τι*. But some editors write *τύχον*.

700. *ἐν τριπλαῖς ἁμαξιτοῖς*, "at [the junction of] three roads." *ἁμαξιτός* sc. *ὁδός*, "a waggon-road, a high-way;" from *ἅμαξα*, "a waggon."

707—709. *παιδὸς δὲ βλάστας* (hendiadys), "and as to the child." *καὶ ἄρθρα. . . . ποδοῖν*, "when, having bound him by the joints of his feet [i. e. by his ankles]." *ἄρθρα* is the accusative of closer specification. [Hartung reads *ἄβατον εἰς ὄρος*, quoting the following note of Dindorf: "Parum credibile est Sophoclem hoc usum esse exitu trimetri, quum in promptu esset numeris elegantibus scribere quod Musgravius conjecit *ἄβατον εἰς ὄρος*, quemadmodum Æschylus in principio Promethei *ἄβατον εἰς ἐρημίαν** dixit, &c."]

713—715. "Such things [the murder of Laius by his son] did the oracular responses ordain, wherefore do thou [seeing how fallacious they are], &c."

723. *σχιστὴ κ.τ.λ.*, "and a branching road leads to the same place from Delphi and from Daulis."

732. *χνοάζων. . . . κάρα*, literally, "having his lately-silvered head covered with hair;" that is, "having his head lately covered with grey hair,—having recently become grey-headed."

751. *ἀγρούς. . . . νομάς*, "to send him to the country and to the tending of flocks."

761, 762. *ἐς τοσοῦτον ἐλπίδων*, "to such a pitch of dreadful anticipation." *βεβῶτος* = *βεβαότος* (syncopated from *βεβηκότος*), the genitive of *βεβαώς* = *βεβηκώς*, the perfect participle of *βαίνειν*.—*τῷ* [= *τίνι*] *γὰρ ἂν κ.τ.λ.*, "for to whom is it of greater importance that I should make my communications than to you, when I am involved in such a condition?"

* This, it may be remarked, is a contested passage.

More literally, "to whom of more importance than you, &c.?" Œdipus means to ask, "Who can have a greater claim to be made acquainted with all that concerns me, than you, who are my wife and consequently the sharer of my fortunes?" *διὰ τύχης ἰέναι = ἐν τύχῃ εἶναι* Compare the phrases *διὰ πόθου ἐλθεῖν*, "to yearn after, to desiderate," *διὰ φόβου ἐλθεῖν*, "to fear;" *διὰ ὀδύνης βαίνειν*, "to be afflicted;" &c.

766—768. *πρίν μοι κ.τ.λ.*, "before some such mischance as this [which I am about to relate] befel me,—one worthy of remark 'tis true, but certainly not demanding any anxiety on my part."

778. *ὧν. . . . ἄτιμον = ἄτιμον τούτων, ἕνεκα ὧν ἱκόμην.*

796. *τὸν ἐκτρέποντα, τὸν τροχηλάτην*, "him who turned me away, that is, the charioteer."

807. The construction evidently is *ᾧ μὴ ἔξεστι τινὰ δέχεσθαι (αὐτόν)*.

818. "Would not any one, in concluding that these ills come upon me from some cruel fiend, pass a correct judgment?" Distinguish *ὠμός, ή, όν*, "raw, bloody, cruel," from *ὦμος*, "a shoulder."—*ἀνδρὶ τῷδε* (huic homini) = *ἐμοί*. Compare note on verse 524 above.

839. *ἐκβαλεῖν πάλιν*, "to tergiversate, to vary in his statement, to give a different version."

842, sqq. On this speech of Jocaste, Maurice makes the following observations: "In this place we find another instance of the consummate skill exerted by Sophocles in the conduct of this Tragedy, as well as direct proof of the sublime precepts, both sacred and moral, inculcated by the ancients in their dramatic compositions. The very argument which Jocasta makes use of, both here and in a preceding passage, for treating with contempt and neglect the oracles of the gods, viz. the *supposed* failure of the prediction in regard to the fate of Laius, recoils with tenfold force upon herself; and, owing to that prediction being strictly verified, eventually affords the strongest possible ground for inculcating a profound and unfailing veneration for, and obedience to, the decrees of heaven. She is equally unfortunate in her efforts to dissipate the fears of Œdipus; and all the arguments used to remove them tend most forcibly to corroborate his well-grounded apprehensions. Struck with horror at the profaneness of her sentiments, and to prevent any ill impression from being made on the audience from the example of so elevated a character, the Chorus commences the succeeding stanzas in a strain of genuine and animated piety, recommending a due submission and resignation to those decrees, and deprecating the anger of the gods on account of the glaring impiety of the queen. From the religious and moral sentiments diffused through it, as well as its high *poetic* merit, this Chorus may justly be numbered among the sublimest effusions of the kind in Sophocles."

853. The duties of the Chorus are thus enjoined by Horace, Ars Poet. 193, sqq.:

> Actoris partes chorus officiumque virile
> Defendat; neu quid medios intercinat actus,
> Quod non proposito conducat et hæreat apte;
> Ille bonis faveatque et consilietur amicis
> Et regat iratos et amet pacare tumentes;
> Ille tegat commissa; Deosque precetur et oret,
> Ut redeat miseris, abeat fortuna superbis.

εἴ μοι κ. τ. λ., "O that fate may co-operate with me in maintaining the venerable sanctity of all those words and deeds on account of which sublime laws created in the firmament of heaven are put forth,—of which the Olympian Jove alone is the author, nor did the mortal nature of men call him into being, nor shall forgetfulness ever lull him to sleep." The λόγων ἔργων τε are the oracles of heaven and their fulfilments. The νόμοι said by the Chorus to exist with regard to these are, (to apply the words of a distinguished orator),* "laws written by the finger of God upon the heart of man." Homer's word for laws is θέμιστες, (also "oracles"). At Athens, Solon's laws were called νόμοι, Draco's θεσμοί. Pindar has the expression νόμος ὁ πάντων βασιλεύς. Distinguish νόμος, "a law," from νομός, "pasture;" νόμος also means "a musical strain," as in Herod. I. xxiv.—Ὄλυμπος. Hic metonymice Olympus vocatur Olympi habitator, i. e. Deus.—λάθα is the Doric form of λήθη.

863. "Insolentia facit tyrannum: hujusmodi insolentia, ubi temere multis se exsatiaverit quæ nec opportuna sunt neque utilia, postquam in abruptum verticem ascendit, præceps ruit in exitium inevitabile, [ubi utili pede non utitur, i.e.] unde frustra conatur aufugere."

"'Tis insolence begets the tyrant;—insolence, if vainly it be glutted with many things, imprudent and unseemly, having ascended its loftiest steep, rushes into peril, where it plies an unavailing foot."

869. "I beseech the Deity not to terminate this struggle tending beneficially to the state." πάλαισμα. ἤγουν τὴν ζήτησιν τοῦ φονου τοῦ Λαΐου. Jusserat Apollo, ut Laii occisor investigaretur. Ex Jocastæ verbis timere poterat Chorus ne ab hac investigatione rex desisteret, quod ne fieri sinat Deum precatur. Brunck.

877—881. "May an unhappy doom overtake him, if, for the sake of his fatal voluptuousness, he do not acquire his gains justly and keep himself from things unholy, or if he shall in wantonness lay hold of things not to be touched [i. e. sacred]." χάριν = gratiâ.—ἀθίκτων is from α and θιγγάνειν, "to touch."

891. "Nisi hæc oracula omnibus mortalibus probantur." Brunck.

893—900. εἴπερ ὀρθ' ἀκούεις, "if thou art rightly so called." Compare the phrases εὖ ἀκούειν = bene audire, to be well spoken of, to have a good character;" κακῶς ἀκούειν = male audire, "to be ill spoken of, to have a bad character."—Respecting παντ' ἀνάσσων Hartung makes the following remark: ἀνάσσειν is no where else found governing an accusative, except apparently in Hom. Od. γ. 245, where, however, γέν' ἀνδρῶν indicates duration of time. But why should the compound παντανάσσων be less possible than παντογήρως, παντάναξ, and several others? In his text, Hartung reads παντανάσσων.—φθίνοντα γάρ κ. τ. λ., for already they [i. e. men, people, but with a special reference to Jocaste] reject the old oracle concerning Laius, as if 'twere failing."

901. δόξα μοι παρεστάθη, "the resolution has suggested itself to me." —This sudden change in the conduct of Jocaste,—from gross impiety to penitential devotion, from avowed contempt of oracles to that implicit belief in their truth, which hurries her a humble suppliant to the altars

* Lord Brougham, in a Speech in favour of the abolition of the Slave Trade.

of the gods,—is very remarkable; and arises not less from the dreadful despondency in which she sees her unfortunate husband plunged, than from the secret anguish and remorse to which reflection has given birth. Amidst her anxious endeavours to revive his sinking spirits, her own mind, on a retrospective survey of events, is not without its awful forebodings, and these drive her to the temple: but she quickly relapses into infidelity when the messenger from Corinth, in the next scene, announces the natural death of Polybus, his *supposed* father,—with how little reason, however, is soon made apparent. Maurice.

904—907. "For Œdipus too highly agitates his soul with divers troubles; nor does he, as a sensible man, draw inferences [*τεκμαίρεται*] as to these new occurrences from those of old; but he is in the power of any one who speaks to him, if he utter alarms."

914. Jocastæ ad templa Deorum properantis orationem abrumpit inopinata nuntii a Corintho venientis in scenam ingressio. Burton.

921. *αὔτως, κ. τ. λ.*, "the same to you, stranger."

947—951. *σημάντωρ*, (1) one who gives a signal; (2) a commander; (3) an informant.—*θανάσιμον* (*ὁδὸν*) *βεβηκότα*, "that he has gone the way of death." Compare Macbeth's expression: "the way to dusky death."—*σμικρά κ. τ. λ.*, "a gentle tilt consigns to eternal rest the bodies of the aged."

954—962. "Ha! Ha! Who now, O wife, will regard the prophetic hearth of Delphi, or the birds screeching on high, according to the revelations of which, I was to slay my father; whereas he, dead, already lies hidden beneath the earth, whilst I am here without having grasped a spear;—unless, perchance, he pined away from yearning after me, and *so* may have died through me. Polybus, then, rests with Pluto, and has taken with him these present oracles [thus ascertained to be] worth nothing."

967—977. "Why should a man fear, over whom fortune exercises control, and who has no clear fore-knowledge of anything? 'Tis best for each one to live recklessly [*εἰκῇ*], as he best can." This is a short epitome of the doctrine of fatalism.—*καὶ μὴν μέγας, κ. τ. λ.*, "but the obsequies of thy father are a great light;" the death of your father,—which has happened from natural causes and not at your hands,—has already to a considerable extent falsified the oracle, and ought to enable you to see how uncertain—nay, how improbable,—is the fulfilment of the rest.

995, 996. *τοὔτ'* = *διὰ τοῦτο.*—*πράττειν* sensu *τοῦ πάσχειν* adhibetur.

1015, 1016. "And hadst thou purchased me, or begotten me, when thou gavest me to him?"—"I had found thee in Cithæron's woody windings."

1019. *θητεία*, "hire or wages" of service. Akin are *θής*, "a servant;" *θητεύειν*, "to serve for hire;" *θητικός*, "mercenary."

1047. *μεμνῆσθαι*, usually governs the genitive.—Jocaste, who had all this time been listening with profound attention to the replies of the messenger during this most interesting discourse, having learned enough to convince her that Œdipus was the actual criminal alluded to by the oracle, affects here an ignorance and an indifference ill-suited to the agonizing feelings to which that discourse had given rise. Most urgent is she to dissuade the unhappy prince from enquiring farther into the

dreadful mystery of his birth; but being utterly unable to do so, finding all irretrievably lost, in a fit of despair and horror she rushes from his presence with a determined resolution to effect the dreadful purpose unfolded to us in a subsequent portion of the play. The punishment of impiety following so immediately upon the reiteration of the crime, has upon the audience the full moral effect intended by the author. Maurice.

1062. Having thus spoken, Jocaste makes her exit, never to return.

1068. *μέγα φρονεῖ,* "she is high-spirited, haughty." The expression *μέγα φρονεῖν* is used in a bad sense in Eur. Hipp. 6; *σφάλλω δ', ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.*

1072. *συγγενεῖς μῆνες,* "the months of my life marked me out [at one time] as a lowly, [at another time] as an exalted individual."

1077. *οὐ τὸν Ὄλυμπον,* Understand *μά,* and see note on xxxi. p. 82 of Greek Delectus. *μὴ ου κ. τ. λ.* The ordo is: *μὴ οὐ καὶ τρόφυν καὶ ματέρα* [" thy nurse and thy mother," *i. e.* Corinth and Thebes] *αὔξειν σε (ὡς ὄντα) πατριώταν Οἰδί*[illegible]*, καὶ (σε) χορεύεσθαι πρὸς ἡμῶν, ὡς φέροντα κ. τ. λ.—τυράννοισιν = Οἰδίπῳ.*

1090. *ὀρεσσιβάτα* is the Doric Genitive, with the *σ* doubled metri gratiâ, for *ὀρεσιβάτου,* from *ὀρεσιβάτης = ὀρειβάτης,* "mountain-ranging." The construction is: *ἆρα τις θυγάτηρ προσπελασθεῖσα τοῦ* [supply *ἐγγύς,* for *πελάζειν* usually takes a dative after it] *Πανὸς ὀρεσσιβάτα ἢ Λοξίου ἔτικτέ σε; κ. τ. λ.—θυγάτηρ* is here not used in the strict sense of daughter, but with the more extended signification of "damsel." By comparison with the corresponding line in the strophe, we find that the antepenultimate of *θυγάτηρ* is here long: this circumstance leads to a suspicion as to the correctness of the text.

1178—1185. "For who, what man, receives more happiness than just so much as that he may seem to be happy, and, having seemed so,—fall?" The same sentiment is expressed by Cardinal Wolsey in Shakspeare's Henry VIII.:

> This is the course of man;—to-day, he puts forth
> The tender leaves of hope; to-morrow, blossoms
> And bears his blushing honours thick upon him;
> The third day, comes a frost, a killing frost,
> And, when he thinks, good easy man, full surely
> His greatness is a-ripening,—nips his root,
> And then he falls, as I do.

—*Οἰδιπόδα,* lower down, is the vocative of *Οἰδιπόδης.*

1186, 1187. "Who having shot his dart even beyond the mark, attained an all blissful state of happiness." *καθ' ὑπερβολὰν τοξεύσας = ὑπερβολικῶς εὐτυχήσας.*

1194—1196. "But *now,* who is to be heard of more miserable [than thou art?] who is there more encompassed by troubles, who more by the wild blasts of adversity, than thou art through thy change of station?"

1217, sqq. Compare the well known passage in Macbeth II. ii., "Will all great Neptune's ocean, &c.?"

1229. *ἔνι = ἔνεστι.*

1263. *τὸ λοιπόν,* "for the future."—*ἐν σκότῳ ὀψοίατο,* "that they should look in darkness upon those," *i. e.* that they should never more be able to see them.

1326. *ἦν ταῦθ'* = *ταῦτά ἐστιν.*

1327—1329. Compare Hamlet I. iii., the fourth and following lines of his first soliloquy; and his confessions to Rosencrantz and Guildenstern in II. iv.

1359—1362. "Do not persist in telling me that what I have done was not best, nor counsel me any farther."—*εἰς Ἅιδου* sc. *δόμον.* Maurice renders

> Ah! with what eyes, in Pluto's dark domain,
> Could Œdipus have view'd his murder'd sire,
> Cover'd with wounds, and weltering in the blood
> His impious offspring spilt? or her who bore
> The parricidal wretch, &c.

1366. *βλαστοῦσα*, agreeing with *ὄψις* is instead of *βλαστόντων* agreeing with *τέκνων.*

1410. *τίς πίστις ἔνδικος φανεῖταί μοι* scil. *παρ' ἐκεῖνον*; "What credit am I likely to have in his estimation?"

1420. The order is: *ἔχει εὐσεβῶς τοῖς μόνοις ἐν γένει μάλιστα ὁρᾶν τ' ἀκούειν τὰ ἐγγενῆ κακά.—πρός σοῦ, οὐδ' ἐμοῦ,* "e re tuâ, non meâ." Dicam quæ tua magis quam mea intersit fieri. Brunck.

1441, sqq. Sensus totius loci ita potest exprimi angl. "Allow me to dwell on mine own Cithæron; my father and mother designed it to be my living tomb. Yes; allow me to inhabit that mountain, that I may at length find the dissolution which they intended for me. However, whether I die on Cithæron or not, one thing is certain, that neither disease nor any common cause will destroy me; for surely I should never have been snatched from such imminent death, had I not been reserved for some signal disaster at last." Tate.

THE END.